

An International Baptist Magazine

MISSIONS



IT • WILL • COME • TO • YOU • LATE

AN ANNOUNCEMENT
ABOUT THE JUNE ISSUE

THE next issue (June) of MISSIONS will be delayed in publication in order to include the story of the Northern Baptist Convention at St. Louis, May 20-24, 1936, and of the joint sessions with the Southern Baptist Convention on the two preceding days, May 18-19. See program announcements on pages 291-293.

MISSIONS will have several reporters at St. Louis and will make every effort to expedite the sending of copy to the printing house. But it takes time to set the story in type, to take snapshots and to make cuts from the developed photographs.

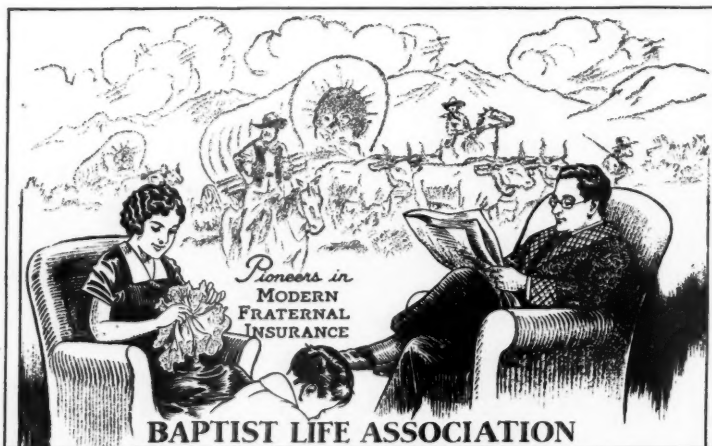
Accordingly MISSIONS plans to have its next issue go to press late in May and it should reach all subscribers about the middle of June, or two weeks later than usual.

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NOTE—Although carrying the name BAPTIST, the Association is an independent corporation and has no organic relationship or affiliation with the Northern Baptist Convention or any of its participating organizations.

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QUESTION BOX MAY

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who was pastor of the Kochiao Baptist Church?
2. What has a river front of 21 miles?
3. Whose train was 57 hours late?
4. Where are 70 men preparing for the ministry?
5. Who is Eliseo Villarreal?
6. What cemetery had no burial in more than 400 years?
7. Who traveled with Kagawa?
8. Where are five Ukrainian missionaries in service?
9. Who used the phrase "greater dishes and bowls of porridge"?
10. Where is the library of Charles H. Spurgeon?
11. Who is Paul Lamont Thompson?
12. What will rent for \$6 per week?
13. What is scheduled for July 6-14?
14. Whose address is 6938 Oleatha Avenue?
15. What school had 17 students in 1931?
16. Who began missionary work in 1893?
17. What is "alive with facts"?
18. Who are found in more countries than are in the League of Nations?

QUESTION BOX PRIZES New Rules for 1936

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded.

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

The 35th Month!

MARCH is often referred to as a disagreeable month. However, regardless of the bad weather and the flood damage it brought this year, it was a kind month to *MISSIONS* in that it recorded another subscription gain.

Subscriptions received totalled 2,308 as compared with 2,260 in March, 1935, or a net gain of 48 for the month.

March was the 35th consecutive month to register a subscription gain.

If April does likewise, it will bring the total to 36 months or three consecutive years.

MISSIONS therefore appeals to YOU to do YOUR part in achieving this record.

WHO'S WHO

In This Issue

William Axling is a missionary in Japan, in service since 1900.

Marian Burnham is a missionary in Assam, in service since 1928.

George Evans Dawkins is pastor of the Peddie Memorial Baptist Church of Newark, N. J.

S. E. Ewing is Executive Secretary of the St. Louis Baptist Association.

Frank W. Padelford is Secretary of the Baptist Board of Education.

Jack Wesley Thompson is Publicity Director of the Baptist Young People's Union of America.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*WILLIAM B. LIPPHARD, *Editor**Publication Office, 10 Ferry Street, Concord, N. H.**Editorial and Executive Office, 152 Madison Ave., New York City**Address all correspondence to the New York Editorial Office**For subscription rates see page 257*

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MAY, 1936

No. 5

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LETTERS

From the Editor's Mail Bag

It would seem that your editorial on page 92 in February MISSIONS was written for the purpose of casting some disparaging remarks at President Roosevelt. Most people who read missionary magazines expect to read about missionary work or at least something relative to the subject. I'm not in the least interested in what you may or may not think of the present President. But I do not expect to glean political views from a missionary magazine.—*Mrs. William C. Reddy, Charleston, W. Va.*

Your editorial "Christian Lynching and Atheistic Prevention," in February MISSIONS deserves severe criticism on at least four points: (1) For holding up atheistic Mexico as an example to our own United States. (2) For criticizing our great President. Saying mean things about our President seems to have become a national sin. (3) For censuring the whole United States for the lynchings which Mexico so aptly showed us how to prevent. There was a lynching of two white men here in California two years ago. If you will have a housecleaning in the courts of our country and cure many of our lawyers of greed, you will have gone a long way toward doing away with lynching. (4) For your closing sentence, "Our Christian civilization in the United States is neither civilized nor Christian." It is a disgrace to any Christian magazine. Such remarks have a tendency toward breaking our civilization. I have been a subscriber to MISSIONS for 16 years. I consider it a wonderful magazine, but when I read such an editorial, it makes me sick at heart.—*Martha Pettit, Upland, Calif.*

NOTE.—MISSIONS regrets that its reference to President Roosevelt was misunderstood. It was intended as an endorsement of his vigorous condemnation of lynching, and in no way as a criticism. As for American civilization, Mis-

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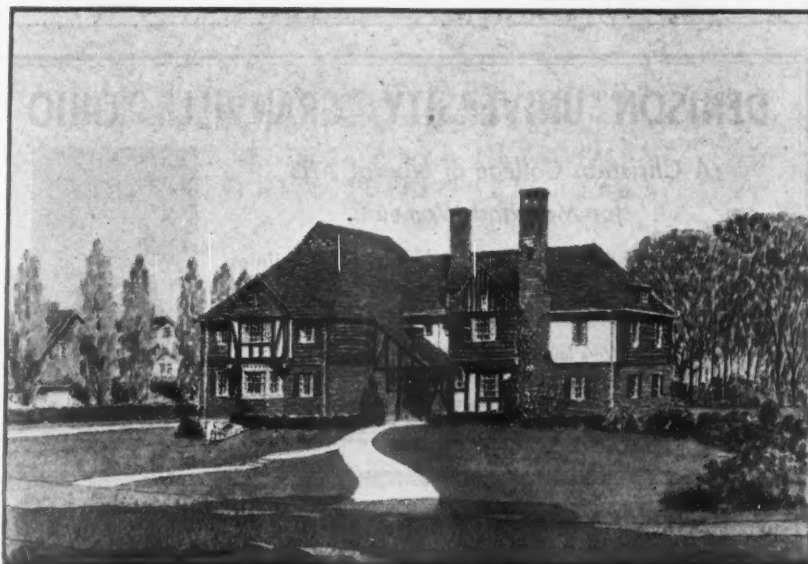
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Colgate University Hamilton, N. Y.

SIONS maintains that so long as
lynching and other manifestations
of race prejudice occur, our civili-
zation is "neither civilized nor
Christian."—Ed.

In your March issue, page 153, Miss
Lottie Livingston states that the
Ukrainian Baptist Church in Detroit
is the only organized Ukrainian Bap-
tist Church in America. I presume that
by the term "America" she means the
United States. Your readers will there-
fore be interested in knowing that a
number of Ukrainian Baptist churches
have been established in various parts
of Western Canada. At the present
time we have five Ukrainian mis-
sionaries working with us, and 12
churches and 25 preaching stations,
with a total of 641 members. We re-
ceive MISSIONS every month and
appreciate it highly.—Rev. W. C.
Smalley, General Secretary of the Bap-
tist Union of Western Canada, Ed-
monton, Canada.

In the article by Rev. A. A. Forshee
on page 168 of the March issue, I find
my name in the list of those who have
been instrumental in building churches
near Boston. This is not correct. The
Woburn Church was completely fin-
ished when I went there. The money
was pledged and the building was
erected while Rev. John Ellison Vassar
was pastor.—Rev. E. J. Shearman,
Springfield, Mass.

The Colgate-Rochester Divinity School



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ments is equipped with electric refrigerator, gas stove, built-in cupboards in
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room; four have an extra sleeping room. In the basement are laundry facilities,
incinerator, a storage cubicle for each apartment. Cooking utensils are supplied;
other furnishings include table, chairs, Murphy bed, mattress, blankets, study
desk, bookcase, rug, curtains, table china and lamps. Table silver, table linen,
sheets, pillow cases and towels must be provided by the tenant. The Dormitory
has a large playroom for children; outside the building the playing area is ample
and attractive. ¶ The smaller apartments will rent for \$6.00, the larger for
\$7.00 dollars a week. In addition \$1.75 is charged for each apartment to cover
gas, electricity, telephone and janitor service. ¶ Tenants will sign a six months
lease, renewable by agreement. In Jones Hall, a few minutes walk from the
Dormitory, a Student's Cafeteria, co-operatively conducted, will be available
at the same prices as those enjoyed by regular members of the Student's Board-
ing Club. ¶ The Dormitory is situated at the north-east entrance to the Cam-
pus. It makes possible a furlough of rest for missionary families, also a period of
valuable study at the Divinity School, the University of Rochester, the East-
man School of Music, the Medical School, the Dental Clinic and other educa-
tional centers. Grade and high schools are in the near neighborhood. ¶ This
home for missionaries is being built by funds supplied through the will of the
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(Continued on page 262)

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3. JAMES PEASE, Amity, Ind. Won National Oratorical Pi Kappa Alpha. Won 1st place Indiana State Oratorical Contest. Won 2nd place in National Collegiate Oratorical Contest.
4. Verna Mary Miller, Franklin, Ind. President of Delta Delta Delta and an editor of the Almanack. First year in debate.
5. RICHARD COX, Lebanon, Ind. President of Pi Kappa Delta, and Phi Delta Theta and active in debate for three years.

The debaters pictured above have won the laurels in four states during this college year. They won 75% of the contests.

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See article on page 294

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The return portions of railroad round trip tickets must be validated and stamped by ticket agent at St. Louis.—C. J. Millis, Traffic Manager.

ANNUAL MEETINGS

The 122nd Annual Meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts, and New York, will be held in the Municipal Auditorium, St. Louis, Mo., May 23, 1936 at 9:15 A.M. to act upon any report that shall then be presented, to

elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*Dana M. Albaugh*, Recording Secretary. New York, N. Y., March 16, 1936.

The One Hundred and Fourth Annual Meeting of the American Baptist Home Mission Society will be held May 20-25, 1936, in St. Louis, Mo., in connection with the sessions of the Northern Baptist Convention. All delegates to the Northern Baptist Convention are eligible to vote in the sessions devoted to the business of the Society.—*Coe Hayne*, Recording Secretary. New York, N. Y., March 16, 1936.

Convention Study Classes

The Convention Mission Study Classes, subjects and leaders are as follows:

Thursday morning, May 21: THE AMERICAN NEGRO. Leader, Miss Dorothy A. Stevens.

Friday morning, May 22: AFRICA. Leader, Dr. P. H. J. Lerrigo.

Saturday morning, May 23: THE AMERICAN NEGRO. Leader, Miss Dorothy A. Stevens.

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A CARTOON BY CHARLES A. WELLS



A PROMINENT educator inquired as to what impression the average intelligent Asiatic has of Christianity in Asia. It was difficult to state it for him in words. A picture makes it more clear. Some things cannot be put in words.

The church member of the West could never really conceive of the mental concept the average Oriental mind has of the whole scene of the Christian "invasion" of Asia. The difficulty is that the Asiatic had supposed that all who came from the so-called Christian nations were Christians!

Anyone familiar with the practices of western trade in the East knows what a confusing, contradictory picture this creates. The medley of opium wars, trade monopolies, tobacco and liquor exploitation, munitions of war, as well as the average profits-at-any-cost policy of Western commercialism, present a bitter disillusionment to the Eastern mind that based its conception of Christianity upon the tender ministry of those who serve so valiantly under the Cross.

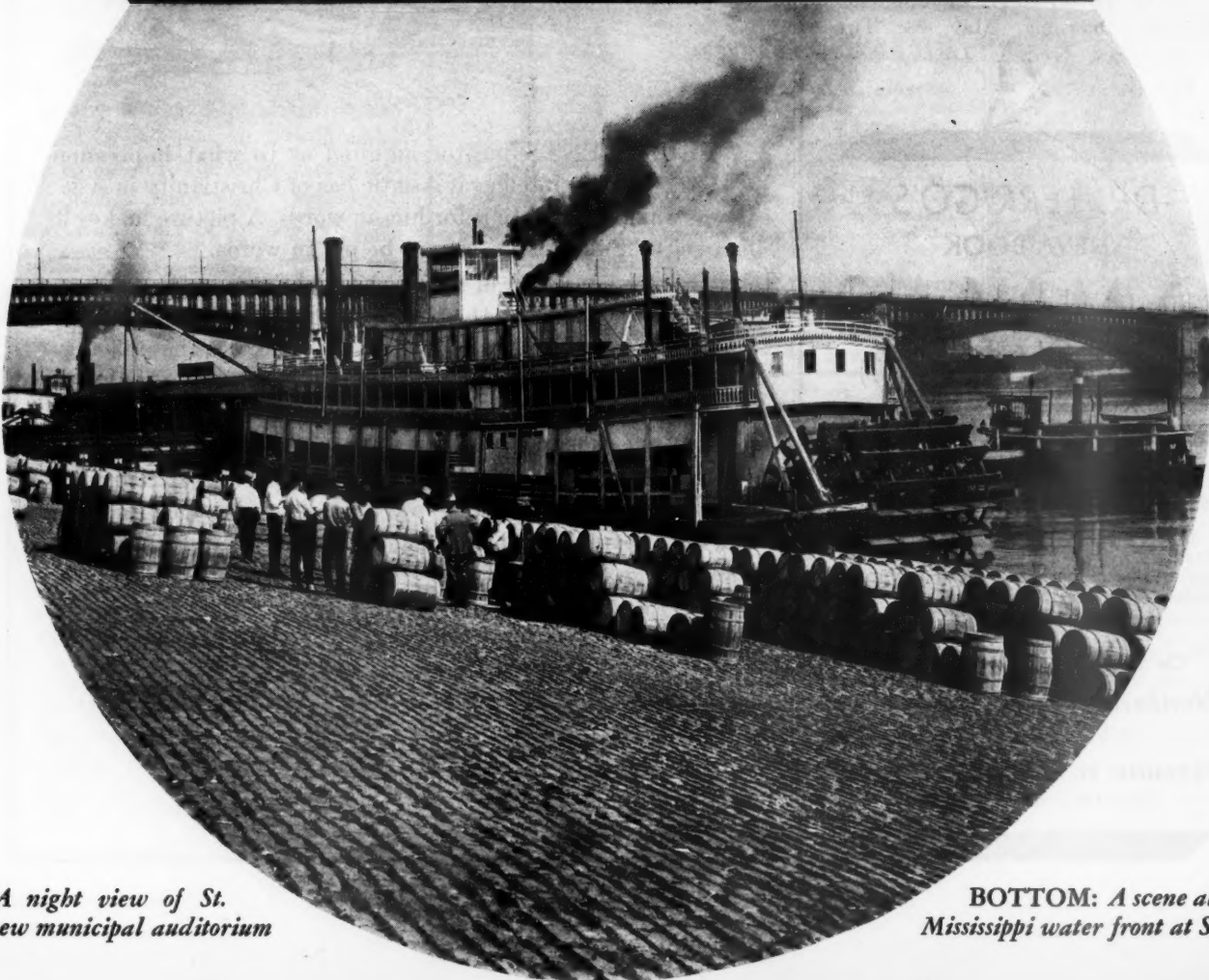
These words are not being written by a Christian worker on the defensive but by a "hard boiled" journalist who wishes he could forget much of what he has seen along this line in his travels in the Far East.—CHARLES A. WELLS.

NIGHT *and* DAY

In ST. LOUIS

Meeting Place of the Northern and of the Southern Baptist Conventions

DATES: *Southern, May 13-17; Joint, May 18-19; Northern, May 20-24*



TOP: *A night view of St. Louis' new municipal auditorium*

BOTTOM: *A scene along the Mississippi water front at St. Louis*

MISSIONS

VOL. 27, NO. 5



MAY, 1936

Platform Oratory and Floor Fraternity



IN VIEW of what is happening among American Methodists, the joint sessions between the Northern and Southern Baptist Conventions at St. Louis prompt several interesting questions.

Four times within the past ten years Northern Baptists will have held their annual gatherings in cities of the borderland between North and South—Washington in 1926, Kansas City in 1931, Washington in 1933, and St. Louis in 1936. Twice they will have held joint sessions with Southern Baptists. In the language of international diplomacy, have these meetings resulted in a denominational *rapprochement* between North and South? Have the impact which they made and the inspiration which they brought to the borderland cities compensated for the missing of these spiritual values by our own constituency because these conventions were not held in exclusively Northern Baptist territory? Are the joint sessions only localized gestures in fellowship? Do we come together merely to listen to stirring speeches and to accentuate our Baptist vanity by some joint theme like "The Historic Baptist Principle for Today," as announced for St. Louis? Do we then return home to our respective ways, theological, social, ecclesiastical, making little effort to support our words with deeds? Or have we started something that years hence will be looked back upon as the beginning of an organic fellowship, a more intimate relationship, a more united purpose in making our Baptist contribution to the Christian solution of the world issues of our times?

Such questions are suggested by the Methodist merger plans. Northern and Southern Methodists were originally one body. In 1844 they split over the slavery question. During the past 15

years various reunion proposals have been considered. Finally a committee produced a merger plan whereby the Methodist Episcopal Church North, the Methodist Episcopal Church South, and the Methodist Protestant Church will bring together in one body 29,000 ordained ministers, 35,000 churches, and 7,500,000 Methodists in the United States. The merger is planned to go into effect in 1944, on the 100th anniversary of the Methodist split.

Northern and Southern Baptists originally were also one body. This year both are observing the 100th anniversary of the death of Luther Rice. He did more than any other man to unite them. (See MISSIONS, March, 1936, page 170.) In 1846 we also split, like the Methodists, over the slavery question. Ten years hence, in 1946, we also will commemorate the centenary of our separation. Did we start something at Washington in 1933, to which the St. Louis Convention is to give momentum, that will draw us into a richer denominational fellowship, strengthen our common evangelistic purpose, develop unity of Christian social action, and awaken a realization that the words of the poet Longfellow could apply also to Baptists?

All your strength is in your union,
All your danger is in discord.

Some time ago a Baptist, known from Maine to California, expressed the opinion that in the present trend toward church unity, Northern and Southern Baptists would be the last Christian bodies to unite. The joint Convention sessions at St. Louis should furnish some indication as to whether his judgment is refuted or confirmed.

In other words, are these sessions to mean more than platform oratory and floor fraternity?



The World Today

Current Events of Missionary Interest



Courtesy The New York Times

Outline map of India which in April began a new form of government

The First Step in Organizing the United States of India

RECENT events in Europe and in the Far East have received so much front page publicity that little attention has been given to significant developments in India. The month of April brought a new form of government with a new Viceroy in the Marquis of Linlithgow. Before 1937 ends, he will be India's first "Governor General." This means vastly more than a mere change in title. After eight years of effort and study, a new federation of all India has been formed.

The new appointee is 48 years of age, a "tall, willowy, square-jawed" Scot. As Chairman of the

Committee of Parliament, after two years on the Commission on Indian agriculture he spent the last two years with Indian representatives in drafting the constitution into final form. This background will be invaluable. It is not easy to head the government of one-fifth of all mankind, particularly with the manifested bitterness against the British.

India's new government gives wide autonomy to the Provinces. Their legislatures become similar to our own State bodies. The federation of these Provinces is like our own United States. Among the members of both Provincial and Imperial Legislative Assemblies, representatives elected by the people will far outnumber the official appointees. A new and startling fact is the decision of the inde-

pendent Indian States to come into the federation. These hereditary states comprise one-half of the territory and include one-fourth of India's population. Possessing by treaty certain rights, the Indian princes were naturally reluctant to jeopardize them. Maturer consideration convinced them that it was far better to be within the federation with power to participate than outside and subject to attack.

Another provision gives added responsibility to the All-India Assembly at Delhi. British conservatives wanted the powers at the center left largely in the hands of the Governor General and his small council. The decisive defeat of Winston Churchill and his followers in the British Parliament was a striking feature of the passing of the bill. Voters in India are increased from 7,000,000 to 35,000,000; and the women voters from 315,000 to 6,000,000. To supervise and organize the voting is in itself a formidable task. Most of the voters are illiterates. There is communal voting,—Moslems, Christians, untouchables and others electing their own representatives. In Burma, for example, which is set up as separate from India, the Karen community elects 12 representatives.

Nevertheless, criticism of the new constitution has been severe. Many feel that the Governor General has been given "altogether too great powers." It is feared veto power will be exercised too frequently by executives appointed by the British Emperor,—not elected by the people. While it seems natural that the Governor General should be responsible for peace, for financial stability, protection of minorities, for preventing tariff discrimination against England and for treaty rights of Indian States, yet all of these powers taken together are "greater than those of almost any dictator today," particularly when added to direct responsibility for "restricted areas" like Kachin, Garo and Naga hill tracts.

Lord Linlithgow was appointed last August. Since then bitterness has seemed to decrease and there has grown up an attitude expressed by a Simla Congress Party paper: "Let the dust of controversy subside and let us turn attention to working out the constitution." If that spirit continues to spread, India's five years under Linlithgow bid fair to be one of the great periods in that country's history. It should prove to be of immense benefit to Baptist missions which have just celebrated one hundred years of effort in three India fields.

(NOTE.—For this informing summary of new developments affecting the future welfare of India, MISSIONS is indebted to Secretary R. L. Howard of the Foreign Mission Society.—Ed.)

Reopening of 4,000 Churches Authorized in Mexico

ON Palm Sunday and Easter Sunday almost 4,000 churches in Mexico were again open for religious use. According to *Associated Press* reports, twelve states authorized their reopening. Many of these churches had been closed for several years. It is expected that other states will take similar action.

To those who have followed the course of events in Mexico, this is not surprising. It does not mean a repeal of the laws concerning religion. They remain on the statute books. What is happening is a moderation in their interpretation and enforcement. President Cardenas has expressed himself as desiring to leave the religious controversy alone and to devote his attention to more important matters. It confirms the opinion that the harsh and repressive laws are merely weapons in the hands of the State to be used against the Roman Catholic Church whenever necessary. If the Church now follows a conciliatory policy and does not misinterpret the reopening of churches as evidence of weakness of government control, the controversy may gradually arrive at a solution.

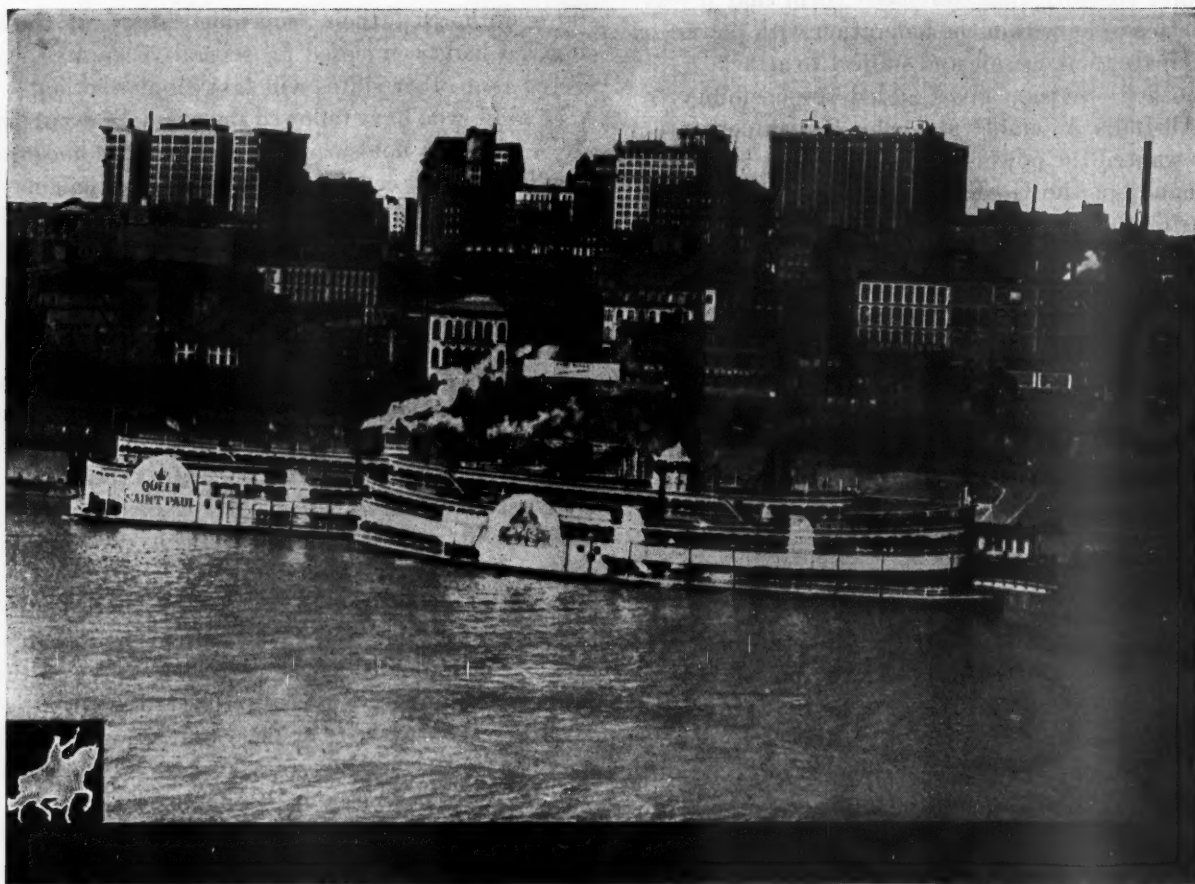
In the meantime there is no restriction on the distribution of Christian literature. Dr. Baez Camargo, of the Union Publishing House, who addressed the Student Volunteer Convention last January (See MISSIONS, February, 1936, page 100) reports intense public interest in religious matters, and an expanding sale of religious books in book stores throughout Mexico. Half a dozen new publications or translations have recently been issued. Others including Dr. William Axling's biography of Kagawa are scheduled. Such literature is urgently needed to counteract the flood of atheistic and communistic literature published in ever increasing quantities in Spain and Mexico. "Mexico is in the front line of the battle between Christian principles and atheistic materialism," concludes Dr. Camargo. "Whatever is done here will have continental significance. On the result of the present religious conflict in Mexico will depend largely the course of action which other nations in Latin America will take. The expansion of Christian literature is therefore of most strategic importance."

Its urgency becomes all the more evident in view of the atheistic teaching in the public schools. A remark attributed to a Government official is full of ominous significance. "It does not matter to us," said he, as reported in *The New York Sun*, "how many churches are open so long as the school benches are full."

REMARKABLE REMARKS, usually appearing on this page, because of pressure of space are transferred temporarily to page 271.

It Will Be Your City

By S. E. EWING



Courtesy St. Louis Convention Publicity Bureau

The water front at St. Louis and the Mississippi River as it flows past the city

St. Louis, geographical center of America, will also be the Baptist center of the United States from May 12 to 24, when both Southern and Northern Baptist Conventions hold their meetings here

I USE the title of this article advisedly. For the period of May 12-24, 1936, St. Louis is to belong to the Baptists of the United States, together with the friends from foreign shores who may be their guests. Our City Fathers, together with several civic organizations, have said in substance:

Come to St. Louis with your 1936 Conventions. We are happy to present to you the new Municipal Auditorium buildings, without charge for the entire period, May 12-24. The Music Hall seats approximately 4,000. The Convention Hall seats 10,000.

These two may be thrown together and used jointly any time that your attendance may justify. The exhibit space covers several thousand square feet. (One room measures 200 feet by 500 feet.) We are sure the space is adequate for exhibiting all departments of your work. We have ample provision for restaurant and cafeteria service with an experienced man in charge, which is also at your disposal. There are four large halls adjoining the Music Hall, each seating 700, which may be used for special group meetings. There are 100 office and committee rooms which may be used as you may deem wise. The lighting equipment is superb. Its effect will

greatly add to the comfort and delight of your convention. Experienced workmen and mechanics are on duty constantly and will be glad to serve you in every way at a very nominal charge. The police will render every possible service in making your visit safe and delightful. Come and enjoy yourselves.

THE CENTER OF THE UNITED STATES

As you know, St. Louis is located in the very center of the United States. It is, "A night's ride from everywhere." Pierre Laclede marked some trees on the west banks of the Mississippi River in December, 1763. A few weeks later he gave instructions to his men to "proceed north and find the notched trees and there build a city." For 173 years the successors of Pierre Laclede have been on the job. Now this metropolitan city has a population of 1,250,000. It has a riverfront of 21 miles. You will recall that St. Louis is in the very heart of the "Louisiana Purchase." The city was incorporated in 1808 and recognized as a city in 1823. We boast of 60% of unclouded sunshine throughout the year and an average summer temperature of 78 degrees. Our street railway and bus transportation is unexcelled. We are recognized as a "City of Opportunity." Those seeking permanent location will find abundance of raw material of every sort, together with fuel at the front door.

MISSOURI BAPTISTS

The Missouri Baptist General Association and all of our various state organizations join most heartily in the invitation for you to come to St. Louis with the 1936 Conventions. Our last statistical report lists 1,701 white Baptist churches,

with a membership of 251,446. To this we must add about 150 Negro Baptist churches with a membership of 40,000. Quite a Baptist family for one state! The state work is directed by an Executive Committee consisting of 20 men and 10 women. Mr. W. C. Goodson of Macon is Moderator of the Missouri Baptist General Association and Chairman of the Executive Committee. S. E. Ewing of St. Louis is Recording and Statistical Secretary. Edgar Godbold is General Superintendent of Missions, with headquarters in Kansas City. Our financial plan is built around the Cooperative Program, using 55% for State, and 45% for world-wide projects. Missouri Baptists maintain four colleges—William Jewell, Stephens, Southwest, and Hannibal-La Grange. We have three benevolent institutions of which we are justly proud—the Missouri Baptist Orphans Home, the Missouri Baptist Hospital, and the Home for Aged Baptists. All of these three are located in or near St. Louis.

This will be the first time the Northern Baptist Convention has met in St. Louis. St. Louis, however, entertained the "May Anniversaries" in earlier years. The Southern Baptist Convention met in St. Louis in 1871 and again in 1913. The Northern Baptist Convention met in Kansas City in 1931. Naturally we feel gratified to have both Conventions meet in our city this year, together with the Fellowship Meeting arranged between. We expect this to be the greatest Baptist meeting ever assembled, not only in numbers, but also in spiritual power. What a time for the review of the past and the formation of new plans for the future. How our hearts should over-

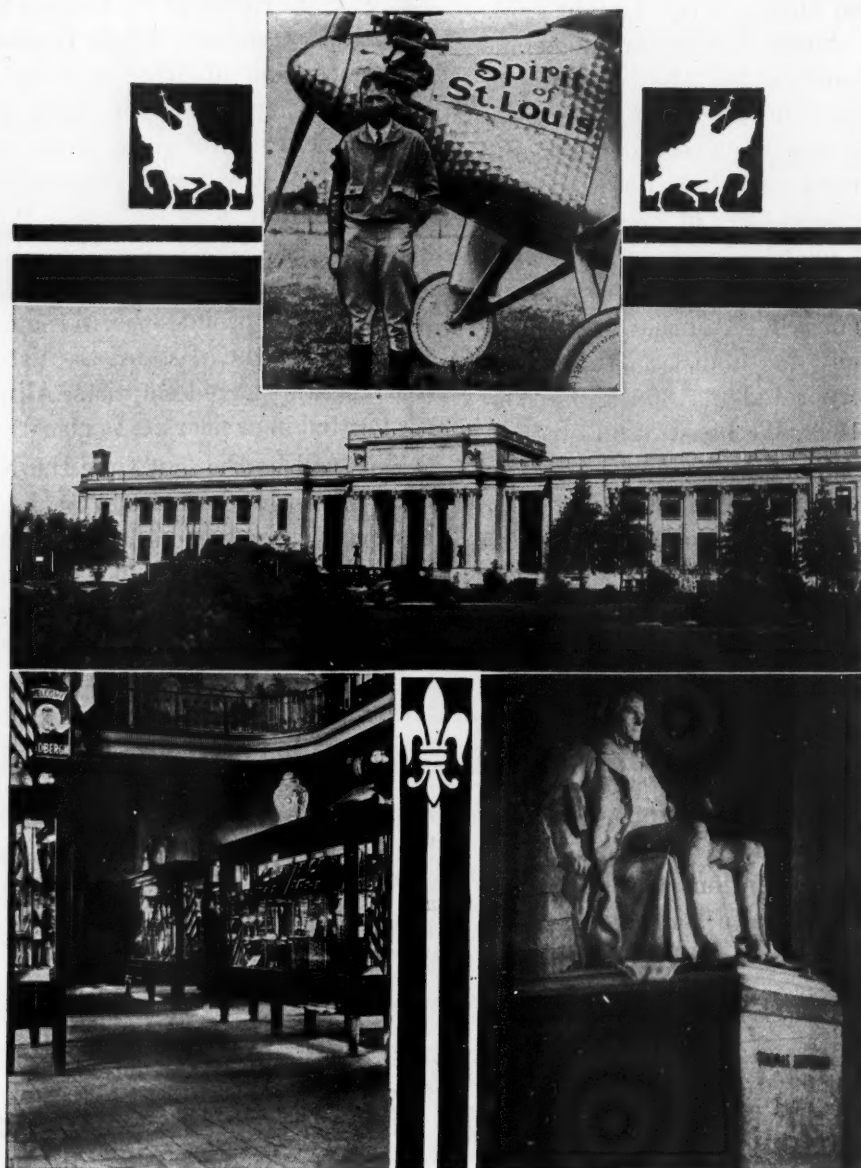


flow with gratitude. Of course this should be a season of rededication and rejoicing. Let every reader of these lines resolve to come to St. Louis in May.

ST. LOUIS BAPTISTS

St. Louis Baptists date back to the year 1798 when Father John Clark crossed the Mississippi

125 miles south of St. Louis, near Jackson, Missouri. In 1806 they organized the Bethel Baptist Church, the first Protestant Church west of the Mississippi. A year later, under the leadership of Clark and Musick, the Fee Fee Baptist Church was organized in what is now St. Louis County. The Bethel Church later disbanded, and the missionary-minded members united with other



Courtesy St. Louis Convention Publicity Bureau

The Jefferson Memorial at St. Louis. The entire right section houses the world famous Lindbergh trophies. Whatever you do in St. Louis, be sure to visit this

River and from house to house sought out a few Baptists—only a few—and made a few new ones. He was ably supported by Thomas R. Musick and others who wrought mightily in and about St. Louis. A few Baptist families located about

nearby churches. The Fee Fee Church, however, has continued through the 129 years and is strong today with Rev. F. M. Baker as pastor. In 1817 the St. Louis Baptist Association was organized, the membership comprising churches within a

radius of 100 miles around St. Louis. The First Baptist Church of St. Louis was organized under the leadership of John Mason Peck in 1817. On account of misunderstanding with the city regarding taxes, and probably some other reasons, this church disbanded. Shortly thereafter, in 1832, it was reorganized as the Second Baptist Church of St. Louis, which continues today. The Second Church edifice is now located on Kings Highway, 50 blocks west from its original location down near the river. Rev. G. H. Tolley is pastor.

The St. Louis Baptist Association is composed of 42 churches, with a membership of 21,127. We

must add to this some 60 Negro churches, with a membership quite equal to that of the white churches.

The Mission work of the St. Louis Association is directed by the St. Louis Baptist Mission Board, with Mr. Oliver Shank as President and S. E. Ewing as Secretary and Associational Missionary. The Board cooperates with the Executive Board of the Missouri Baptist General Association, the Home Mission Society and the Council on Finance and Promotion of the Northern Baptist Convention.

A cordial welcome awaits all Baptists from at home and abroad. Come one—come all!

Remember the dates. The Southern Baptist Convention, May 13-17. Joint sessions with the Northern Baptist Convention, May 18-19. The Northern Baptist Convention, May 20-24. Detailed program on pages 291-293.



Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

I DO NOT KNOW that the Christian church has ever done much to keep the world out of war; nevertheless, the Christian conscience today is for the first time troubled about war.—*William Temple*, Archbishop of York.



A NEW CONSTITUTION, a new system of making or distributing money, a new program of social life, or a new program of anything that is merely external will profit us little. What civilization, in this nation and throughout the world, needs is to be lifted out of its paganism up on to the solid ground of religion.—*Professor Ignatius Smith*.



THE CHURCH HAS ALWAYS SAID, "Render unto Caesar the things that are Caesar's and to God the things that are God's." The new State now says, "Render unto Caesar even the things that are God's."—*Monseignor Fulton J. Sheen*.

BEFORE MAKING A PUBLIC STATEMENT on a controversial question, let us first ask ourselves whether what we are about to say is true and second whether any good will be accomplished by saying it.—Quoted by *President James L. McConaughy*.



AT THE PRESENT TIME the worst foe of the Christian church is its own defeatist attitude.—*President Henry Sloane Coffin*.



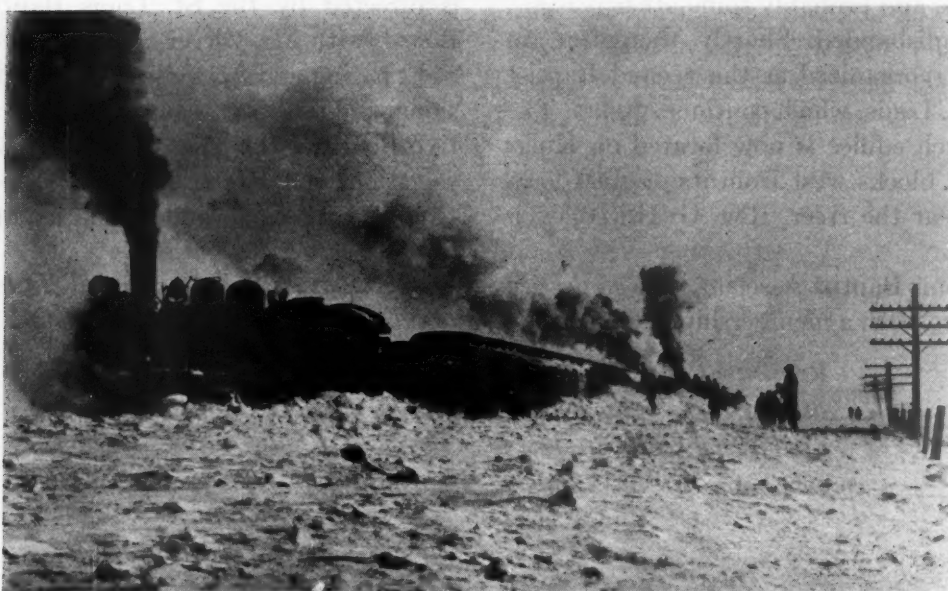
THE MISSIONARY ENTERPRISE is no stronger in the field than at its base; it is no stronger abroad than it is at home among those who send it forth.—*Rev. G. Stanley Russell*.



WE ARE LIVING IN AN AGE in which lack of confidence has become the dominant note in the lives of all of us.—*President Nicholas Murray Butler*.

PREACHING BELOW ZERO

By GEORGE EVANS DAWKINS



A train on the Chicago, Milwaukee, St. Paul and Pacific Railroad with mail cars trying to break through the snow. No trains entered or left Sioux Falls, for six days

In a temperature of 45 degrees below zero during the record breaking cold spell of last winter, the Home Mission Board conducted a preaching mission in the blizzard-swept areas of the Dakotas. Only the thermometer registered below zero. The preaching was warm, strong, and spiritually stimulating

IT WAS my first trip through the Dakotas, and yet I failed to see them. The weather was so severe and the train windows were so frosted that I did not see a mile of landscape. I was like the man who on his first trip to New York City was so busy that he did nothing but ride the subways from one appointment to another. On his arrival home, when asked what he thought of New York, he replied, "I don't know, I only had a worm's eye view." I will have to return sometime to the Dakotas, even for that. I saw only the inside of the railroad cars.

It was my privilege to be selected as leader of the team that went on a Preaching Mission for the Home Mission Society to the Dakotas. Dr. Charles F. Banning of the First Church of Columbus, Ohio, and Rev. Lenox of the Judson

Memorial Church of Minneapolis were the two other members.

The dates, February 13-17, will long be remembered. They are included in the longest period of American sub-zero weather on record. We read the thermometer at 31° below zero in Sioux Falls, S. D., and again 31° below zero in Minneapolis. A few hours before we arrived in Bismarck, N. D., it was 45° below.

We arrived in Sioux Falls in time to attend the weekly meeting of the Kiwanis Club where we heard the popular pastor of the Baptist City Temple, Rev. U. S. Mitchell, speak on Kagawa. Dr. Mitchell spoke with authority since his had been the privilege of a Kagawa Scholarship in Japan when he traveled much with this modern saint. To hear Mitchell speak was to become a

follower of Kagawa. That evening Dr. Banning gave a stirring missionary address to the general assembly at the Baptist City Temple. The next morning the Preaching Mission got under way, continuing for two days with morning, afternoon and evening sessions.

While in Sioux Falls we had the privilege of visiting our Baptist College there. President C. R.

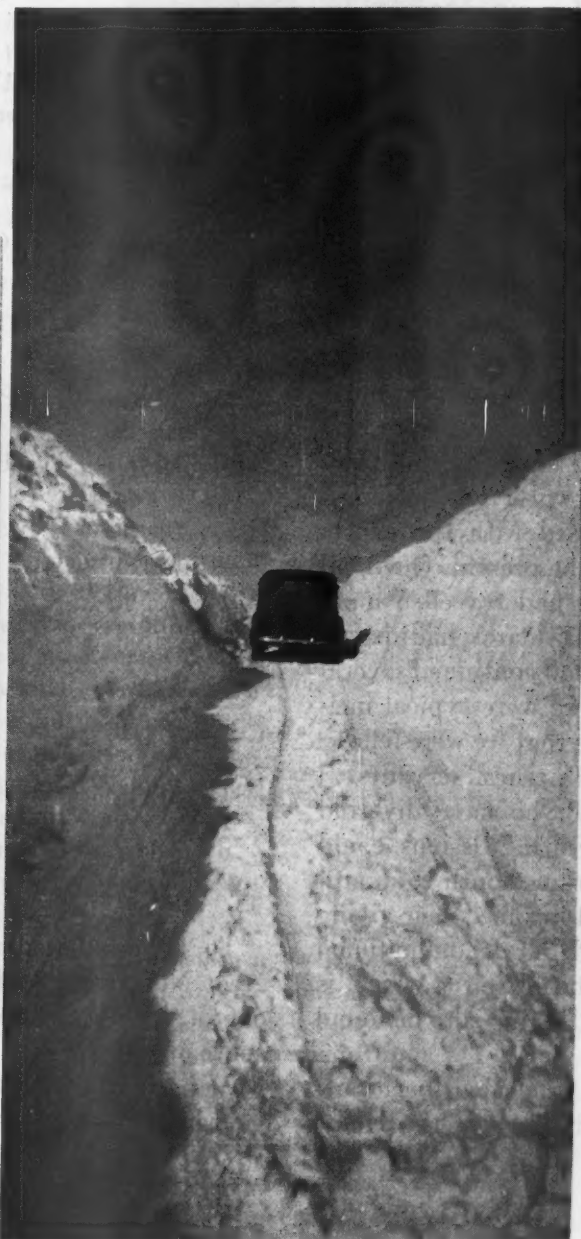
Sattgast acted as guide. We had the impression of a splendid work being done. But it is a tragedy that sufficient funds cannot be found to properly equip and endow such a school so as to insure for this large section of our country a genuine Christian College. While we were favorably impressed with the high caliber of the President, faculty and students, we sensed the

The center photograph on this page was furnished by Rev. Henry F. Widen of Minot, North Dakota. The other two and the photograph on the preceding page came from Rev. U. S. Mitchell of Sioux Falls, South Dakota

According to official U. S. Weather Bureau records, Sioux Falls last winter had 47½ inches of snow and 51 days of continuous below zero temperature



The great snow drift at DeLacs, North Dakota. It required the biggest cut in the state to permit traffic. Both snow and temperature broke all records



IT WAS A GRAND AND GLORIOUS WINTER

This was a common sight and an exasperating experience for several weeks. In spite of these handicaps, the preaching mission was a decided success



There was plenty of snow all over the Dakotas. The long cold brought an increase of 100% in the coal bill of the First Baptist Church in Sioux Falls

imperative need for friends generously inclined and aware of a tremendous opportunity here.

We had arrived in Sioux Falls on the tail of one blizzard. We left just as the next blizzard began. State Convention Secretary J. F. Barton a few days before us was *57 hours late* in coming from Chicago. We learned afterwards that our train was the last out of Sioux Falls for Minneapolis in nearly three days. Providentially, we were thus able to keep our engagements.

So we spent Sunday, February 16th in Minneapolis. Dr. Banning and I spoke morning and evening at those churches which through the state office made request for our services. In spite of the 31° below zero, large and enthusiastic congregations greeted us in Minneapolis.

The cold weather continued, for on arriving in Bismarck, Monday afternoon, the newspapers declared that Bismarck, whose thermometer had plunged to 45° below zero, was paralyzed in the worst blizzard of the winter. Yet here again, we found in State Convention Secretary F. E. Stockton and the ministers, men who could not be defeated by this record-breaking cold spell. As in Sioux Falls many people were prevented from being present; yet the meetings were carried through as planned. All united in the statement that they were filled with rich blessings.

We were greatly impressed with the efforts some had made in order to be present. One man at the Sioux Falls meeting had travelled more than 500 miles. A man at Bismarck had driven 26 miles by team and then had continued several hundred miles by rail. These were typical incidents. So we came to realize that we were fellowshipping with some of God's truest servants.

If some of our Baptists who have diverted their funds to so-called Faith Missions could meet these men who live from month to month with no hope of any stated income, their giving would once again be through our denominational agencies. The same sacrificial spirit which is found in tropical Africa and China is to be found in the frozen Dakotas.

The following program, which had been outlined by Secretary G. Pitt Beers of the Home

Mission Society, was carried out both at Sioux Falls and at Bismarck.

• Preaching Mission Program

FIRST DAY

- 9:00 Devotions
- 9:30 Address—The Preacher and His Bible
- 10:15 Discussion
- 11:00 Address—What does it mean to be a Christian Today
- 11:45 Season of Prayer
- 12:00 Adjournment
- 2:00 Devotions
- 2:30 Address—Financial Recovery for the Local Church
- 3:15 Discussion
- 4:00 Address—Christ's Redemptive Work Today
- 4:45 Season of Prayer
- 5:00 Adjournment
- 7:30 Public meeting—(State Convention may wish to invite other denominations)
Address—The Christian as a Witness for Christ

SECOND DAY

- 9:00 Devotions
- 9:30 Address—The Pastor and his People
- 10:15 Discussion
- 11:00 Address—The Preacher's Personal Life and Power
- 11:45 Season of Prayer
- 12:00 Adjournment
- 2:00 Devotions
- 2:30 Address—A Program for the Local Church
- 3:15 Discussion
- 4:00 Address—How do Preachers Grow?
- 4:45 Season of Prayer
- 5:00 Adjournment
- 7:30 Public meeting—(State Convention may wish to invite other denominations)
Address—Making our Church a Redemptive Force

To be numbered among these men of the great Northwest, "who follow in His train," is one of the joys of the ministry. We came back conscious of the fact that in spite of below-zero weather and impassable snow drifts, we had met God in His noble servants in the Dakotas.

FACTS AND FOLKS

A religious news service estimates that about 60% of the American people make no profession of religion, and that fully 15,000,000 out of 35,000,000 boys and girls in the United States receive no religious training of any kind. The home mission task in America is far from ended.

Leprosy seems on the increase, in the Chin Hills of Burma, according to Missionary C. U. Strait. When the Deputy Commissioner was in Haka during the cholera epidemic the matter was discussed with him. The tremendous expense involved to care for lepers is the main reason why the Government has not done more in that area. The Christians of the section have often discussed the dangers. This year special efforts are being made to instruct the Christian groups how to check spread of the disease.

The story of Luther Rice, by Dr. Rufus W. Weaver, more extended and complete than what he wrote for the March issue of *MISSIONS* (see page 170 in that issue), has been published in pamphlet form and 10,000 copies have been made available for distribution through the State offices. If the demand for copies in the North is anything like the demand from Southern Baptists who have asked for 8,000 copies, a second edition will be necessary.

Daily Vacation Bible Schools in Burma have been growing in number and influence. Rev. J. T. Latta reports that these schools are the best way he knows to get into the hearts and homes of the village folk. In addition to song,

News brevities reported from all over the world



BIG MEN

Secretary J. W. Decker (Northern Baptist), Missionary L. C. Hylbert of East China, and Secretary C. E. Maddry (Southern Baptist), photographed in Shanghai just prior to Dr. Decker's coming to America a year ago. Since Dr. Hylbert is more than 6 feet in height you can compute the tallness of the others

Scripture, stories and prayer, the children have health talks, garden instruction, games and handicraft.

Only a Flower

Strange that spring has come
On meadow and vale and hill,
For here in the sunless slum
My bosom is frozen still.
And I wear the wadded things
Of the dreary winter days,
But out of the heart of this little
flower,

God gazes into my face.
From *Songs from the Slums* by
KAGAWA.

Published by Cokesbury. Copyright 1935.
Used by permission.

The Chautauqua Baptist Union invites home and foreign missionaries in active service to accept free accommodations, July and August 1936. The summer schools, symphony concerts and lectures offer rare opportunities. Write Mrs. John A. Lichty, Chautauqua, N. Y., for details.

The Chestnut Street Baptist Church of Philadelphia, Pastor Arthur C. Baldwin, recently had a unique Sunday evening with foreign students. On invitation by Student Pastor, F. G. Igler, 35 students were present. They represented Bulgaria, China, Hawaii, Holland, India, Japan, Korea, Philippines, Porto Rico, Rumania, Russia, Siam, Trinidad. About 100 church members joined them for supper. Each table had several student guests. Dr. Baldwin gave an address on "America's Most Precious Possession—The English Bible."

Missionary A. I. Nasmith of Shaohing, East China, visited the local Government offices and called on the Mayor's Private Secretary. On the walls of the reception room were portraits of Sun Yat Sen, Chiang Kai-shek and the Governor of the Province. Surrounding them were pictures of Hitler, Kemal, Mussolini—and Gandhi!

The new chapel at Namkham, Burma, has been consecrated by the work of many hands. School children, nurses and missionaries as well as the building coolies have raised the girders and brought materials and worked on the walls. Worship within them will be rich because of the hard work done!

How the Christians in Assam
celebrated their centennial

They Rode and Trekked from All Directions

Crowded trainloads of people—superb singing—petrol lamps and flashlights to replace burned out electric lights—distinguished visitors—four interpreters for every program speech—a dramatic, colorful pageant—all characterized the significant celebration of one hundred years of Baptist missionary history in Assam

By MARIAN BURNHAM

FROM north, south, east and west, the people came to Jorhat in almost overwhelming numbers. In Gauhati three special cars on the previous evening's train had been packed so full of delegates that there was not room for them to sit down. Farther up the line more carloads of Christians were added, and station by station others tried to crowd into the already overloaded cars.

In spite of the discomfort of the 17-hour journey, there was only the sound of the singing

of hymns all through the night. The officials of the Assam Bengal Railway had never carried a happier, more uncomplaining crowd of pilgrims to any celebration. Never had they carried so many Christians at one time.

Not all came to Jorhat by train. In bright blankets Nagas of many tribes trekked in from the hills. One could imagine the long lines of them coming single file along the jungle paths, chanting as they came. Some delegates came by ox-cart, some by bus, some by boat. In the evening more than 5,000 gathered in the *pandal* that had been built by the Christians and missionaries of the Golaghat-Jorhat District.



This picture shows the pandal erected for the South India centenary celebration and the crowd gathered inside. It was received too late to appear with last month's report of the India celebration. The Assam pandal and crowd were quite similar

PICTURESQUE AND COLORFUL

It was a picturesque and thrilling scene as the crowd stood to sing in a dozen or more different languages, the familiar "All Hail the Power of Jesus' Name." The *pandal* with ample seating space had been beautifully decorated with streamers of colored paper. Bible verses in large Assamese characters on white banners hung under the high thatched roof. Over the platform at the front were the Assamese equivalent of the Northern Baptist Convention's theme, "Pray it through," and another banner bearing the words, "All Assam for Christ." On either side of the platform were six white pillars each bearing the names of two of the early pioneers, missionaries and Assamese. Around the platform were palms, ferns and paper flowers. Only a photograph in colors could do justice to the scene when the house was filled with people in their bright blankets and shawls.

Srijut Comfort Goldsmith, Chairman of the gathering, said in opening the meeting, "The day for which we have long been waiting has come." Then he asked the people to kneel and quietly thank God who had brought them together. Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, followed with prayer that struck a keynote when he asked God that it might be not only a day of looking back into the past, but a season of looking into the future with a God who is the same, yesterday, today, and forever.

Before beginning his address, the Chairman called the great congregation to observe two minutes' silence in honor of His Majesty, the King Emperor, George V, whose funeral was taking place in England at almost that very hour.

Later on the electric lights went out, but the session went on, and the people sat quietly while petrol lanterns and flashlights were brought.

Resuming his address, the Chairman spoke of great accomplishments during the century. He congratulated the Mission on bringing the churches in Assam to their present state of self-support. He said that the missionaries are still needed to help make the churches strong and virile spiritually, and to help in educational work. Then he said to his native brethren:

The task of evangelizing the non-Christians is yours. That you can and must do in the coming century. Christianity is not the monopoly of the West. The East is its birthplace. To know Christ and to preach Christ is our birthright. We have been progressing for one hundred years, and how can we stop now? This means that we want young men and women who are willing to sacrifice and give voluntary service. It was Christ's way and should be ours too. Young men and women, the second century is yours. Take Christ as your example, be like Him, and all difficulties will be solved, and Assam will be Christ's.

DISTINGUISHED VISITORS

Following the Chairman's address, Rev. O. H. Sisson, representing the Foreign Mission Board in New York, and Mrs. Howard Wayne Smith, President of the Woman's Society, were introduced. The Chairman called upon the people to stand to honor these representatives, and through them all who have sacrificed lives, time and money for the cause of missions in Assam. He asked Mr. Sisson and Mrs. Smith to convey to the Northern Baptist Convention the gratitude of Assamese Baptists. The crowd stood and cried in ringing tones, "To Jesus Christ, Victory!" until it seemed that the triumphant message would be wafted across the ether waves to all who have had a part in the great work.

Dr. J. H. Rushbrooke gave a short but challenging address after his introduction. He said in part:

There are now 23 times more Baptists than 100 years ago. They are found in more countries than are in the League of Nations. It is the greatest free church in the world. Are we worthy of the great grace God has poured out on the Baptist denomination? If we do not build upon the foundations that have been laid by early missionaries and pioneer nationals, we are disgraced before God and before men. We firmly believe God has greater victories to win in Assam. May you go forward to a richer faith, greater blessings, and a more wonderful century.

On Thursday morning delegates from other countries and missions were introduced. Several of them spoke briefly. It was mentioned that Mrs. P. H. Moore, Mrs. N. C. Mason, Miss Stella Mason and Dr. Rivenburg are the only surviving missionaries who were present at the

Jubilee in 1886. Dr. Rivenburg's letter recalling the changes that have taken place was read.

The following telegram was read from the Viceroy of India:

I send my warmest greetings to all the members of the Baptist World Alliance, and gratefully thank them for the great service their organizations have given to the people of this country for the past 150 years.—*Willingdon.*

In response the audience stood and sang "God Save the King" in their various languages, and then voted to send a message to His Excellency, the Earl of Willingdon, expressing loyal support to His Majesty's Government.

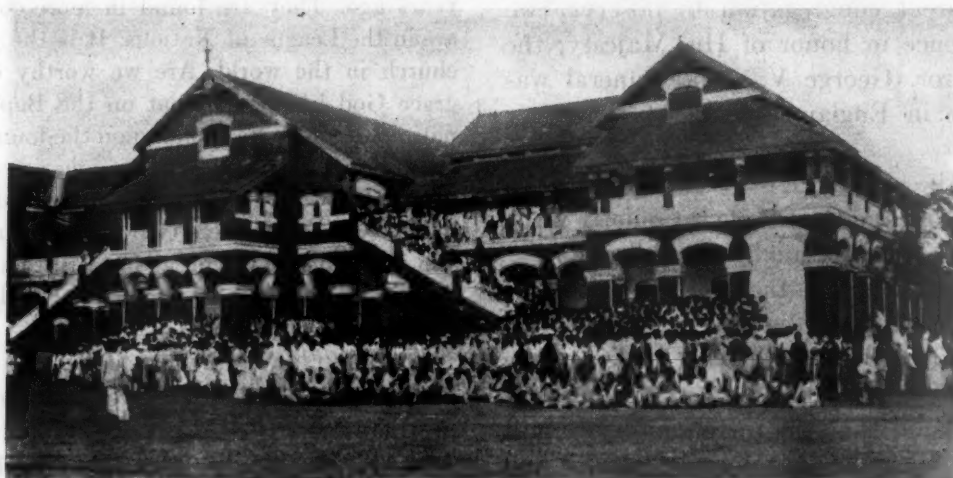
EVERY SPEAKER HAD FOUR INTERPRETERS

There were several fine addresses during the day. One feature that captured the attention of the American visitors was the fact that every speech had to be interpreted into four different languages and even then many people were not able to understand. The Garos, Ao Nagas, Sema Nagas and Assamese-speaking people sat in groups. There was an interpreter for each group, and when the speaker had finished a sentence of his address in English, all four interpreters gave the message, each in his own language simultaneously. When a speech was given in Assamese, a missionary had to interpret for the English-speaking group of visitors and missionaries. Mrs. Howard Wayne Smith remarked that never

again would she be satisfied to give an address with less than four interpreters.

From time to time during the meetings, Dr. O. L. Swanson, who started his work in Assam in 1893, brought forward one of the older Christians for introduction to the audience. One man whom he presented had walked 70 miles to be baptized. Another feeble blind Mundari preacher was presented as "John, the Baptizer," and Dr. Swanson said that he was certain no other present had baptized so many people. John was able to stand and lead in prayer. On Friday evening Dr. Swanson himself gave a farewell talk as he is soon leaving Assam for the last time.

The women's program was held Saturday forenoon with Miss E. E. Hay of Nowgong presiding. A fine looking group of women from the different fields and institutions was on the platform. Four talks on the women's work in the past were given by four leaders, each covering a 25-year period of the century. Representatives from among the medical, educational and evangelistic workers gave talks on our present women's work, including the work of the recently organized Women's Missionary Union. Women from different tribes who were among the first converts were introduced to the audience, and then Mrs. Howard Wayne Smith gave the challenge for the women's work in the future. She said that she expected to see not only more Christian homes established, but more women going into other lines of service for Christ.



Another scene from the South India centennial. The crowd stands in front of the Boys' Mission High School in Ongole

THEY KNOW HOW TO SING

All through the meetings a most enjoyable feature was the singing by different tribal groups, the Jorhat Boys' Glee Club, and other organizations. One large village choir of young people had prepared, with no help from outsiders, a beautiful chorus, "Sing Praises." Their rendering would have compared favorably with the work of choral organization in America. Not only the rich quality of their voices, but the perfect time kept with no musical instrument or director was impressive. The judges considered the work of a smaller choir even more perfect musically, and to them went the prize of a 25 pound chest of tea.

On Sunday there was a program by the Assam Sunday School Union. Many Sunday schools had prepared and brought special banners, and these were displayed. Most of them were beautiful and showed a great deal of ingenuity and skill in handwork. Rev. Nicholas Roy, a Khasi of Shillong, preached the morning sermon. In the afternoon there was a procession through the town and bazar. A band in a truck led the parade. Each tribal group marched together displaying banners and singing by turns, so that there was continuous singing, but no two groups singing at the same time.

TEN THOUSAND AT A PAGEANT

A three-hour historical pageant called "Christ the Water of Life" was presented on the lawn of the Bible School Building. The setting was perfect as the lawn slopes gently down to a little stream, the opposite bank of which made a comfortable seating place for the audience of 10,000 people.

The pageant, which had been prepared by Miss E. Marie Holmes, pictured the Browns and

Cutters coming in country boats up the river to Sadiya Bazar in 1836. That was the beginning, and other scenes from the early years were vividly presented by missionaries and Assamese taking the parts of the early pioneers. The scenes showing the Garo and Naga dances and ceremonies before the Christians came, the dangers encountered by the first missionaries, and the way those people turned to Christ, were especially effective. A large choir of young men and women trained by Miss Lucile Tuttle furnished the musical settings for the various scenes, and contributed much to the success of the production.

A beautiful sunset for a time furnished a background; then darkness fell and the scenes were lighted electrically. At the close several hundred people carrying lighted candles formed a huge cross on the sloping bank while an evangelist gave the invitation to partake of the Water of Life.

The final service of the celebration was held on Sunday evening. Dr. H. S. Myers of New York brought the closing message. He said in part: "What are you going to do about it? The same opportunity that was before the first missionaries is, in a sense, before you. You are going back home. You are going back to the conditions that are there. You will be separated from the strong spiritual incentives that have marked these days together. Will you go back with the life abundant? There is only One who can give us life abundant, and there is no way that we can give Him to others except by making Him Lord of our own lives."

After the singing of that always touching hymn, "God Be With You Till we Meet Again", the benediction was pronounced, and the Centenary Celebration became a part of Baptist history in Assam.



NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

They Will Never Return

The retirement of ten missionaries, transfer of management to Telugu Christians, and grim preparation for additional appropriation cuts, mark the annual missionary conference following the recent centenary celebration in South India

THE South India Missionaries opened their annual Conference January 4, 1936, in Ongole still under the thrill of that great centennial celebration. (See MISSIONS, April, 1936, page 212.) With a century of missionary achievement fresh in mind, we were sharply challenged to open the new century of endeavor on the highest spiritual and intellectual level. This was the stirring call of Rev. F. P. Manley's Conference sermon. Succeeding devotional periods led by Mrs. F. P. Manley, Rev. J. C. Martin and Rev. E. B. Davis maintained throughout an uncommonly high spiritual tone.

Two main problems were before us: (1) how to effect devolution (transfer of responsibility to Indians) with safety and (2) how to weather the depression without defeat. Last year we welcomed the request of the Telugu Churches for a Joint Council. We voted into full membership in our Reference Committee five Telugu men and two women (there are seven missionary members). Although this cannot be considered full devolution, it is a very significant first step in mission-wide sharing of responsibility. Now that the principle of admitting nationals into official counsel relative to the expenditure of purely foreign funds has been admitted, more far-reaching cooperation is certain to be invited as soon as mutual confidence is sufficiently strengthened.

By A. T. FISHMAN

So the 2nd century of the Lone Star Mission opens auspiciously.

The second problem, the financial depression, we faced squarely. We came to the conclusion that we should not sell any property that would jeopardize our territorial integrity even though this might mean a further substantial cut in appropriations. We are prepared to bear our just proportion of the burden in such manner as circumstances may indicate.

The visitors from America, Mrs. Howard Wayne Smith, Miss Grace A. Mayne, Mrs. Grace De Witt, Dr. and Mrs. Harry S. Meyers, and Dr. O. H. Sisson shared in our discussions. Their facts depressed us, but we were

much encouraged by their cheerful presence and buoyant message.

The Conference appointed A. T. Fishman as correspondent for church history, and Dr. J. A. Curtis as delegate to the conference on the formation of an All-India Baptist Union.

The first new missionary under the General Board since 1930, Rev. J. C. Martin, was welcomed to the mission in the Jewett Memorial Church in full view of the large framed pictures of Dr. Lyman Jewett, Dr. John E. Clough (whose grandson John Clough Martin is), and Yerraguntla Periah, the three great Ongole pioneers. But joy at arrival of Brother Martin and Mrs. F. P. Manley and the return of Dr. and Mrs. Charles Manley, Rev. F. P. Manley, Susan C. Ferguson, Annie S. Mogilton, Rev. J. A. Penner and Rev. and Mrs. E. Ereckson was sobered by the knowledge that during the coming year 20 missionaries leave our midst. Ten of them will retire from the field, viz., Dr. and Mrs.



Coles Ackerman Memorial High School, Nellore, India. It took 20 years to buy the Mohammedan Cemetery behind the wall in front of the school. See next page

F. Kurtz, Rev. and Mrs. W. C. Owen, Dr. and Mrs. J. A. Curtis, Rev. and Mrs. A. J. Hubert and Rev. and Mrs. Wheeler Boggess.

Is not God calling again, "Whom shall I send and who will go for us?"

It Took 20 Years to Buy a Cemetery

AN INTERESTING story about the purchase of a graveyard comes from Missionary L. C. Smith of the Coles Ackerman Memorial High School in Nellore, India.

In sending the accompanying picture of the school, he writes that the wall in front was constructed about a year ago. Behind the wall is a Mohammedan cemetery occupying about one fifth of an acre. It is a very old graveyard. No burial has taken place there in more than 400 years. The school was in great need of a wall to completely enclose its property and thus protect the school from cattle, buffaloes, goats, pigs, and other animals as well as from irresponsible people. But to complete the wall this one-fifth of an acre had to be purchased. It required 20 years of almost continuous negotiations for Mr. Smith to secure this extra bit of land. "Of all the difficult sites to get possession of in India," he reported, "the Mohammedan cemetery is the most difficult."

The school now has splendid buildings, a good library, all necessary teaching equipment and playgrounds, all provided by the generosity of the late J. Ackerman Coles, M.D., of New York City.

The Gospel Still Triumphs in Mexico

Don Feliciano Contreras is a general merchant in Cacahuatpec, in the isolated portion of the state of Oaxaca. He comes out of the wilderness to the Pacific port city, Acauplco. Then he travels one whole day in a bus to Mexico

City and from Mexico City to Puebla for three hours in another bus. He first came to us more than a year ago for a minor surgical procedure. During his two days in the hospital he started to read a book that seemed to touch his heart. After returning home he wrote asking for other books. He said that they made him free. I wrote to Colporter Daniel Cervantes, who made a visit to Cacahuatpec, some three days' travel from the colporter's home. Last week Don Feliciano again visited us, for he had come to Mexico City to purchase merchandise for his store. He arrived for the Sunday services, and on Sunday night he accepted Christ as his personal Savior.—*F. L. Meadows, M.D.*

Seven Indian Tribes Hold Mid-Year Association

A most interesting, inspirational mid-year Association Meeting for Arapahoe, Cheyenne, Apache, Wichita, Caddo, Comanche and Kiowa Indians was held on February 11th in the Riverside Government School fine new gymnasium near Anadarko, Oklahoma. At noon the Indian girls with the teacher of Home Economics at Riverside, at a modest price, served a very appetizing and well-prepared dinner.

The session was called by the Association Moderator, Rev. Jesse L. Brandon, with 82 present. In the morning a fine address was given by Missionary H. F. Gilbert. He spoke of the destruction, last summer, of the old faithful tent which has covered our Association for 25 years. It had given its best and had provided protection and shelter from sun and rain for these many years. He spoke of the old order giving place to the new. He said, however, that the same standards of truth and righteousness which had been taught in the past were to be upheld in the com-

ing years. Mr. Gilbert suggested a tent-raising ceremony for the new tent at our Association meeting next summer, in which every Indian, man, woman and child should have a part. This should signify a new cooperation and unity of purpose of working together to bring Christ to every Indian and every tribe.

After dinner the Program, Educational, Tent, Temperance, and Advisory Committees met to plan for the remainder of the year.

The closing session was given to Rev. F. L. King, who told the story of Andrew bringing Peter to Jesus. With deep earnestness he urged every one present to begin now to pray and work for an ingathering of new Christians.

Next summer's association will meet with the Elk Creek Kiowas near Hobart.—*Mrs. F. L. King.*

One Day in Shanghai Was Enough

We spent one day at Shanghai, and that was enough. Its impression was exceedingly depressing.

Here was a seething mass of humanity struggling desperately to live. Whole families living on small boats in the filthy river fought for the privilege of going through our ship's garbage. Ricksha coolies begged pitifully for a chance to give you a ride, caught between the ricksha owners, to whom a daily rental is due, and competition among themselves for a limited amount of patronage.

Here also was the other side of the coin of Japanese imperialism. A grey cruiser in the harbor was forcing the city to punish a Chinese editor who dared to speak slightly of the Emperor of Japan. Here also were the ruins of Chapei destroyed by bombardment three years ago.

There were also evidences of great wealth in the city in the fort-like banks and the exclusive hotels

and clubs. Everywhere also was the callous indifference of the wealthy class toward the misery around them. It is no wonder that communism is threatening large areas of China with chaos.

We left Chinese waters wondering what hope the future can hold in store for the East, with the inert mass of China's population, suffering from centuries of economic demoralization and political decadence.—*Vivian Thomas Cady, Rangoon, Burma.*

A Christian Doctor Wanted

Superintendent Frank Brosend of Kodiak Baptist Orphanage on Wood Island, Alaska, sends an appeal for a Christian doctor to locate in Kodiak. The only physician available for that section is so far away that he could not be reached if the weather was bad. Some government support might be secured for a small hospital, such as the one at Unalaska with a doctor and two nurses. The cannery keeps a nurse at Kodiak during the canning season. It is possible that this company would be glad to support some kind of hospital work.

Mr. Brosend writes: "There seems to be an oversupply of doctors in many communities in the States. Isn't there among them, a Baptist physician who would come

up here and take this practice?"

Any one interested may write for further particulars to Rev. Frank Brosend, Kodiak Baptist Orphanage, Kodiak, Alaska.

Yesterday's Faith and Today's Reality

The Swatow Christian Institute, one of the great institutional churches in the Far East, observes its 15th anniversary with a program of expansion

By ANNA K. SPEICHER

THE Swatow Christian Institute Building was dedicated in December, 1920. At that time it was the tallest as well as the strongest building in Swatow City:

The building of the Institute called for the exercise of real faith, but it was faith that received its reward. For 15 years this building has been a busy center of Christian activity, with its educational, medical, evangelistic and social service program.

Its 15th Anniversary was appropriately celebrated December 27-29, 1935. On one evening the schools gave an interesting program for the parents and relatives. On another evening a program was arranged for the community.

The celebration closed with a very impressive and enjoyable song service on Sunday afternoon, in which the choirs of all the churches in Swatow took part. It was a service which we shall not soon forget. The final number on the program was sung by the combined choirs of more than 100 voices. A song service of such high quality was an impossibility in Swatow 15 years ago.

As a 15th anniversary project the Institute Trustees decided to erect a permanent building at Black Bridge, a congested district in another part of Swatow. We are now raising money for this purpose. A site, in a very favorable location, has been secured. This work was started three years ago. We have long been convinced of the great need in that congested district. During the past year 18 persons there have confessed Christ by baptism. From the beginning, we realized that our quarters were too small and left us no room for growth. We tried for a long time to find a larger house in a less secluded location, but without success. So now we hope that within six months, our Black Bridge work will have a permanent home.

These 15 years have passed quickly with their successes and failures. Only God knows what influence the Institute has had on the community about us during these years. The future lies before us, with all its opportunities.



Children in the Kodiak Baptist Orphanage on Wood Island, Alaska

ONE NEW RELIGIOUS CULT EACH WEEK

A well-known Baptist missionary analyzes the current revival of religious interest in Japan, evidenced in a spectacular way by the registration of new religious cults averaging one each week

By WILLIAM AXLING

DURING the past half century Japan in her drive to catch up with the West educationally, industrially, commercially and in national defense, thrust religion aside. The Department of Education 37 years ago issued a ruling that banned religious teaching from schools of every grade throughout the Empire. The nation's educators and intellectuals carried along on the high tide of modern scientific advance, eagerly fell in with this non-religious mood. Since then religions old and new have been fighting with their backs to the wall.

However, ever-increasing cases of graft and scandals among educators, the terrific inroads of Communism among the students, and the plunge of the people into crass materialism and its attendant evils have shocked thoughtful men and women into a great awakening. This has resulted in a marked resurgence of interest in religion among people of every class. Recently the Department appointed a Religion's Education Investigation Commission to make a study of the relation between religion and education. This Commission, composed of outstanding educational and national leaders, after prolonged study brought in a report calling attention to the need of schools remaining neutral as regards the different religions but urging that constructive measures

be taken by all schools to promote and cultivate the religious spirit among their students.

In line with this recommendation the Department of Education, which 37 years ago banished religion from the schools, has about faced and is pressing the heads of educational institutions to take steps to revive religious sentiment. It is also appealing to religionists to come to the rescue and cooperate with the schools in this effort. The ruling banning religion from the schools is still on the books, but it is as dead as a last year's bird's nest.

Among the people at large also religious interest has captured the center of the stage. Both Buddhism and Shintoism are experiencing nation-wide revivals and are busy revamping their teachings and programs in order to gear into the changed conditions of the modern world. In this effort they are drawing heavily on Christian sources. The impact of Christianity on these ancient faiths has resulted in their grafting whole areas of Christian ideas and ideals into their thinking and teaching and in putting new content into old conceptions and traditional terms.

It has also resulted in their taking over various phases of the Christian program and adapting them to their needs. Sunday schools, young men's and young women's associations, women's or-

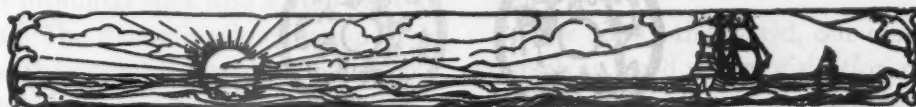
ganizations and social welfare institutions of every kind are now a part of the Buddhist and Shinto program of activity.

However, the most spectacular evidence of this rising tide of religious interest is the tremendous crop of new religious cults which have sprung into existence. For an extended period new religious cults have applied for recognition at the Government's Bureau of Religions at the amazing average of one each week.

Some of these also have borrowed heavily from Christian truth. Others strike a high nationalistic note. Still others are grossly superstitious and still others have physical healing and material gain as their major motive and goal. Some of these mushroom cults are sweeping across the nation like a forest fire and already count their followers by the hundreds of thousands.

Because of its strong internationalism and its high moral standards, the Christian Church has not shared in this forward run on the part of religious organizations. However, as a leavening force it has and is playing a most important role in this significant phase of the nation's life.

Westerners have often labelled the Japanese a non-religious people. The present phenomenon proves that at heart they are pronouncedly religious.



PERSONALITIES

He Will Spend His War Bonus for Peace

ADMITTING THAT NOT EVERY VETERAN of the World War and not every minister is so situated as he, and that therefore he is not passing judgment on what other veterans might do, Rev. Luther Wesley Smith, pastor of the First Baptist Church, Syracuse, N. Y., told his congregation that he proposes to devote his war bonus to the cause of peace. To Colgate and Syracuse University students and to Syracuse high school pupils he will offer cash prizes for essays on the topic, "What Can the Individual Christian in America do to Stop War?" Part of his bonus will go to the church, which he described as the "world's greatest peace society and the institution that is doing more than all else to sensitize the consciences of men to the wrong of war." Other peace uses will be determined later. As reported in *The Syracuse Post Standard*, Mr. Smith declared that only veterans wounded or otherwise incapacitated, and any who by reason of service had been placed in a position of economic disadvantage, had a moral claim on the government. All others had no such claim. "Patriotism, high and lofty and unselfish," he concluded, "prostituted to the greed of munition makers and money lenders means a world war and disaster. But patriotism, prostituted to the greed of the very men who once served as soldiers of the common good, spells political disintegration and moral decay."

Mr. Smith is chairman of the St. Louis Convention Program Committee. See pages 292-293.



The Keng-dong family. Above, Rev. Luther Wesley Smith

His Home Open to Every Rural Christian

THE CHINESE FAMILY PICTURED ON THIS PAGE is that of Rev. Chen Keng-dong, District Pastor for the Shaohing area in East China. In this position he has combined rare tact and administrative ability with the heart of a true pastor. A somewhat unusual principle which he has followed as District Pastor is that his city home in Shaohing shall always be a

home to every church member from the country who visits the city; and that likewise every Christian's home in the country shall be a home for the pastor when he makes his pastoral tours. Missionary A. F. Ufford who sends the picture, writes that "with such a spirit in his work the visits of Pastor Keng-dong, as he is affectionately called by the use of his given name rather than his surname, are always eagerly awaited by the Christians in the rural sections." He served for ten

years as pastor of the rural church in Kochiao which was completely reorganized during his ministry. Of the seven children, one is in business. The other six are in school. The oldest (wearing spectacles) is a senior in the Hangchow Christian

College and is president of the Hangchow Christian Students' Union. The mother is a graduate of the Baptist Mission Girls' School maintained in Ningpo by the Woman's Foreign Mission Society.

Pastor Keng-dong is an alumnus of Shanghai University. (See *MISSIONS*, April, 1936, page 216.) Here again is living evidence of Chinese Christian leadership and of the contribution of Christian education to the building of a new China.



MISSIONS

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Field Correspondents in Four Continents

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No. 5

The Christian Minister and the Human Scrap Heap

RECENTLY the New York Central Railroad retired and pensioned 700 employees who had reached the automatic retiring age of 70 years. In commenting on the fact that so large a number were kept on the payrolls until age 70, *The New York Times* said editorially, "This effectively disposes of the legend about the middle-aged worker and the scrap heap." The same newspaper stated the astonishing fact that in 1930, first year of the recent depression, about 1,000,000 persons of 70 or over were actively employed. Of the men between 70 and 75 in the United States in that year, three out of every five were gainfully employed.

Thus the world of industry, which seldom receives praise for Christian relations with its employees, sets an example for the Christian church. Where is the pastorless church that seeks a preacher almost 70 in preference to one below 50 years of age? Where is the church that having its pastor of 60 resign to go to another field, does not promptly seek first a man of 40 to take his place? The denominational scrap heap is piled high with venerable but able-bodied men who served faithfully and well as pastors. Their

only fault now is that their hair is gray and that their birth certificates record the passing of time and not the living of life.

Every church before it appoints a pulpit committee to find a new pastor might well consider the policy of the New York Central Railroad in keeping men in its employ until 70 years of age. The remark of President Nicholas Murray Butler that youth is a state of mind and that it may show in the character of a man who is 60 or 70 more than in him who is 19 or 20, applies to the minister as well as to the railroad man or the college professor.

The Christian church too often disregards it.

Communism and Pentecost in the Northern Baptist Convention

SIX years ago the Christian world observed the 1900th anniversary of Pentecost. At Cleveland the Northern Baptist Convention centered its entire program on it. This year Pentecost falls on May 31st, one week after adjournment of the St. Louis Convention. Ascension Day falls on May 20th, the Convention opening day.

During the years since 1930 the world seems to have forgotten Pentecost and its meaning. The numerous political, economic, disarmament and other international conferences have been far unlike assemblies of "devout men, out of every nation under heaven." Emphasis on "all with one accord," has been conspicuous by its absence. Our world has increasingly sought to obliterate all idea of sin and to consign the word to vocabularic obsolescence. So the summons to repentance, individual, social, national, has seldom been heard. Moreover the fact that the disciples at Pentecost "had all things common; and sold their possessions and goods and parted them to all men, as every man had need," has been overlooked completely. Those who accuse the Northern Baptist Convention of communistic trends in its Social Action Report can point to little evidence of such Christian communism. No economic revolution has thus far produced it. And where has there been a repetition of the experience of adding "about three thousand souls"?

How sorely the world, our denomination, we ourselves, need a new visitation of the Spirit of God. How easily we would experience if it we

but fulfilled the conditions of 1900 years ago. Late in March Jerusalem opened its first broadcasting station. Spoken in three languages, Hebrew, Arabic, English, the first words were, "This is Jerusalem calling." At Pentecost 1900 years ago Jerusalem was calling in many languages. But whether they were many then or are few today, the summons is the same. "Seek ye first the Kingdom of God and his righteousness." If Northern Baptists who assemble at St. Louis would "all with one accord" commit themselves to seeking that Kingdom, as the Convention program on pages 292-293 so challengingly sets before us, the miracle of Pentecost would be repeated in our time.

Something to Learn from Southern Baptists

SOUTHERN Baptists at their St. Louis Convention, just prior to our own Northern Baptist Convention, should feel gratified over their Hundred Thousand Club. This was organized at their Washington Convention in May, 1933, to meet a desperate financial situation. Their year 1932-1933 had closed with an indebtedness of \$5,654,957, a stupendous, almost incredible sum. The Home Board's share was \$1,783,222. The Foreign Board's share was \$1,235,142. Deficits of State missions and educational institutions made up the balance. Southern Baptists voiced neither criticism of their Boards nor apology for their financial plight. They declared that it had come "in an effort to keep the doors of our institutions open and to maintain our missionaries at their posts of duty."

During these three years about 50,000 have enrolled in the Club. Each has pledged one dollar each month for five years over and above regular church contributions. Already the Club has paid \$130,000 to the Foreign Board. This enabled the Board, with proceeds from sale of mission property, to reduce its indebtedness to \$463,500. Moreover, the Board is again moving forward. Its budget this year is \$792,000 as compared with \$604,000 in 1933. Within another three years the entire indebtedness is to be liquidated.

A different yet comparable situation confronts us in the North. We have no Hundred Thousand Club, but we have a FORWARD FUND. As these lines are written, a modest success seems

probable but not fully assured. A year ago our Foreign Board's deficit was only \$43,506, and our total denominational indebtedness was only \$301,511, a negligible sum whether compared with the original or with the present Southern Baptist indebtedness. Yet our Convention Budget Committee is timidly suggesting barely a 20 per cent increase in missionary receipts for next year. In the meantime our Boards are embarking on a policy of re-evaluation—euphemistic synonym for retrenchment. Our entire missionary program is still projected on a depression basis, although by all financial signs the bottom of the long depression was reached nearly four years ago.

What is wrong with us? Have we something to learn from Southern Baptists?

Does Your Church Measure Up to This Standard?

A FOUR-FOLD standard of excellence for a Christian church in these times was suggested in a sermon by Dr. H. W. Donegan of St. James Episcopal Church in New York. He enumerated four requisites of a good church as follows: (1) a sympathetic and God-loving congregation; (2) an earnest ministry; (3) a will to serve the community; (4) an interest in carrying the gospel to other lands.

To what extent do Northern Baptist churches measure up to this four-fold standard? Taking the denomination as a whole, we are inclined to give it a fair rating on the first, a high rating on the second, a rising rating on the third, and a falling rating on the fourth.

Is our analysis of Northern Baptist churches correct? Does it fit your own church?

Editorial ♦ Comment

♦ The completion in May of the great automobile highway from Mexico City to the United States border at Laredo, Texas, is expected to lure thousands of American tourists into Mexico. If they go merely to see a bull fight or because of the fascination of a new road along which to step on the gas, the highway will be of little good-will value. But if they go in a spirit of friendliness to the Mexican people and with an appreciative regard for their culture and history, this new traffic route can serve mightily in the development of better understanding between

the United States and our nearest Latin-American neighbor. More than 60,000,000 pesos will have been expended by the Mexican Government for this highway which will be an important stretch in the motor road from Canada through the United States and Mexico to South America.

◆ As indicative of the ignoring of religion on public occasions in America, Dr. C. F. Reisner in *The New York Times* calls attention to the absence of prayer from the dedication services of the new Theodore Roosevelt Memorial in New York City. "The addresses were of historic and notable value," he wrote, "and the President's tribute was matchless. Although Theodore Roosevelt was an unusually religious man, not a speaker mentioned that fact. Although the dedication occurred on Sunday, no religious note was sounded." It will be a sorry day for American idealism if in later years our great men are remembered and eulogized solely for civic achievement or patriotic service and not for the religious quality of their lives.

◆ A pathetic story of the cruelty of India's caste system is told in a letter from Missionary J. P. Clahsen of South India. A group of caste women went to a well to draw water. One of them fell in. Two outcaste youths of the so-called untouchable class, heard her cries as they passed by. They rushed to the well to attempt a rescue. The other caste women prevented them from doing so because their contact with the well would have polluted both well and water. So the woman was drowned. Americans who think that India's religions are good enough for India and that the caste-smashing Christian gospel is not needed there, must find it hard to fit such incidents into their religious philosophy.

◆ In several speeches and in interviews with newspaper reporters Dr. Toyohiko Kagawa, now in the United States, has commented on a law recently passed in Japan which bans the publication of any article or story expressing bitterness towards Americans. He usually added to his comment the wish that the United States might have a law like it with reference to Japan. With that sentiment all right-thinking Americans will concur. On the other hand, who shall decide what is bitterness, and how would such a law restrict freedom of the press?

◆ In honor of the Tercentenary of the State of Rhode Island and of the banishment of Roger Williams, the Post Office Department at Washington announces that a special postage stamp bearing the likeness of Roger Williams is to be issued. In all probability the new stamp will be put on sale May 4,

anniversary of Rhode Island's declaration of independence. To Dr. Clarence M. Gallup, Chairman of the Roger Williams Tercentenary Committee, and to Mr. Horace G. Belcher, Secretary of the Rhode Island Tercentenary Commission, belong the credit for securing this recognition of a distinguished American Baptist in the philatelic history of the United States. It will be recalled that the Post Office Department four years ago declined to issue a stamp bearing the likeness of Samuel Francis Smith in honor of the centennial of the writing of the national hymn *America*.

◆ The Pope will be 79 years old on May 30th. An interesting item about his domain in Vatican City appeared in a recent *Associated Press* despatch. According to this report a prison has been built there. Consisting of three cells and an area for outdoor exercises, the new jail will confine anyone who violates Vatican City ordinances or who commits crime in territory over which the Pope now has temporal sovereignty. Back in the early days of Rome it was written that there were saints in Caesar's household. Apparently it is now anticipated that there will be sinners in the Pope's household.



THE GREAT DELUSION

Number 32

NEW LAWS NEEDED

NOBODY knows whether the daily press is giving the American people all the facts about accidents caused by drinking or drunken automobile drivers. Thus far insurance statistics have been the only reliable indicator of how this menace has grown since repeal of the 18th amendment.

Another indicator is now available in proposals to amend or re-enforce laws on statute books. From *The Detroit News* we reprint the following paragraphs. Bear in mind that this is from a newspaper in the world's leading automobile city.

A drunken automobile driver is a potential murderer every minute he is at the wheel. A law making drunken driving a felony instead of merely a misdemeanor seems to be fair enough.

If it were a felony, offenders would be sentenced to a year in prison and fined from \$100 to \$500.

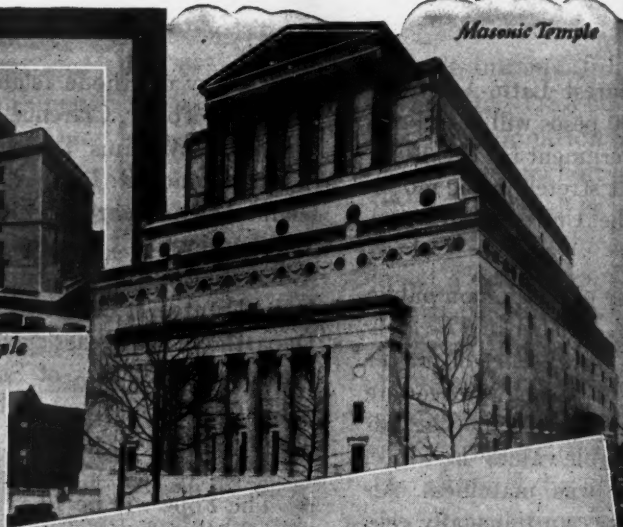
Such a bill has been introduced into the Michigan State Legislature. We urge its passage.

How strange that so drastic a law and so severe a penalty was not thought necessary before repeal.





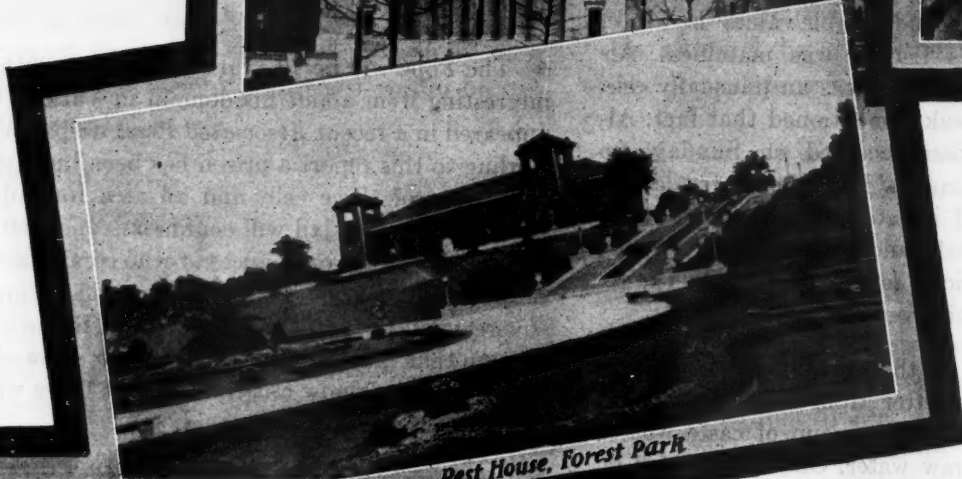
Scottish Rite Temple



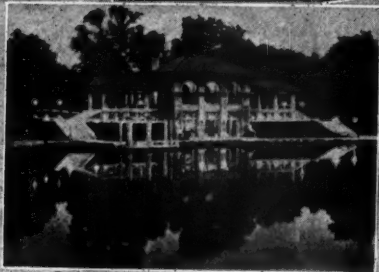
Masonic Temple



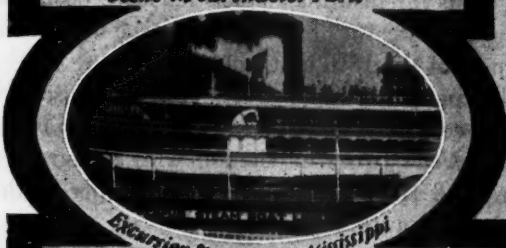
Section of



Rest House, Forest Park



Scene in Carondelet Park



Excursion Steamer on the Mississippi



New Cathedral



Group of Churches on Kingshighway

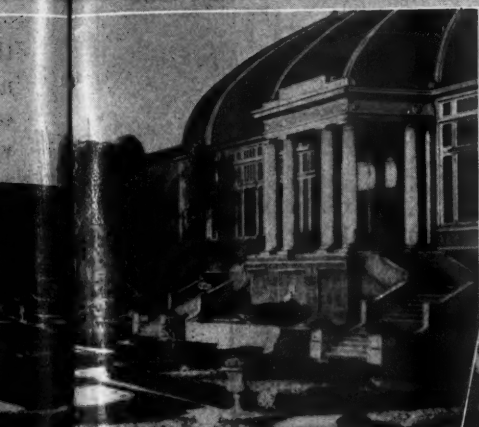


the fascinating
famous museu
Memorial wi
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Moreover, Bap
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Jefferson Memorial



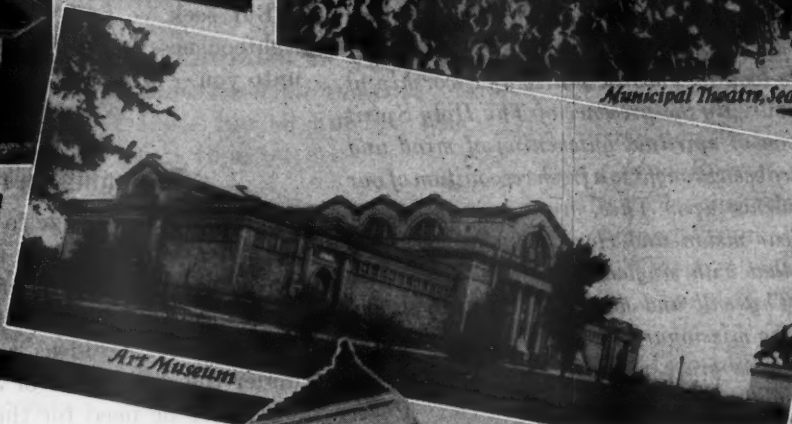
Shaw's Garden



Bearcat Garden



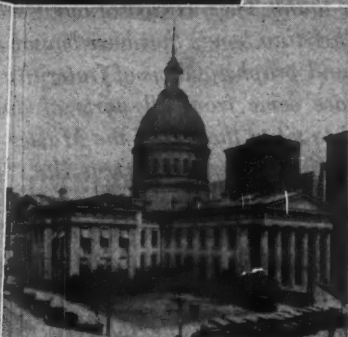
Municipal Theatre, Seating 10,000 people



Art Museum



New Civic Court House



Old Court House



Grant's Log Cabin



Barnes Hospital



Memorial Lindbergh Trophy

There be plenty to do
 at St. Louis, before
 the week of the
 Baptist Convention.
 Fine and beautiful
 recreational centers,
 Mississippi water front,
 museuming the Jefferson
 al windbergh trophies,
 f shopauto drives for dele-
 no com own cars — all to-
 will ctoward making a
 ble visous.
 Over, Baptists promise
 eather s, balmy May days,
 hot out surpassing even
 ect dce in James Russell
 well hem.

The St. Louis Convention

A PAGE OF DEVOTIONAL READING IN ANTICIPATION OF THE
ANNUAL GATHERING OF NORTHERN BAPTISTS

A Convention Prayer

LOVING and Merciful God, our Father, Who hearest the prayers and answerest the sincere petitions of Thy people, we look to Thee in praise and worship at this morning hour. By the presence of Thy Holy Spirit make it a season of spiritual quickening of mind and heart. As we have been brought to a fresh recognition of our absolute dependence upon Thee, grant us now, we beseech Thee, clear vision and close union of spirit in Christ Jesus, that with singleness of purpose we may seek to know Thy will and do it. We ask for special blessing upon the missionaries who have come from far to consider with us grave problems, which we require Thy wisdom rightly to solve.

We thank Thee, O God of our Faith and Fathers, for the Christian bonds that have bound us together in these glad and prophetic days of fraternity and fellowship, as we have come from all parts of our country and the world to sit at the feet of the Master Teacher and learn from Him the lessons of true life, "hid with Christ in God." Grant us grace to live out these lessons as Thy witnesses. And give us each a special and worthwhile place of service in the World Brotherhood of Believers whose Saviour and Lord is Thy Son, Jesus Christ, to Whom, with Thee and the Holy Spirit, be all praise, honor and glory evermore. Amen.—HOWARD B. GROSE



The Convention Hymn

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See! from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

—ISAAC WATTS.

The Convention Text

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matthew 6:33.



Thoughts on the Convention

This is the challenge to Baptists. So long as there is aspiration after liberty and truth, so long as there is need for freeing the human spirit from the bonds it so easily forges for itself, so long as there are systems, ideologies, ideas and structures as yet not under the dominance of Jesus Christ, just so long will there be need for those who without pride or fear call themselves, "Baptists for Such a Time as This."—E. McNeill Poteat, Jr.



What are all the contentions and wars of this world about, generally, but for greater dishes and bowls of porridge? . . . How much sweeter is the counsel of the Son of God, to mind first the matters of His kingdom . . . yea, and to suffer wrong, and part with what we judge is right, yea, our lives, for the name of God and the Son of God. This is humanity. Yea, this is Christianity."—Roger Williams (Quoted by Professor R. E. E. Harkness).



The church must not rest content in freedom. It has been made free, under God, for a purpose. It is free to do its work. And that work is to proclaim the gospel in every country and to all men. The church which does not impart its Christ will soon have no Christ to impart.—Commission on Social Action.



Ours is a perplexed and perturbed world. It has experienced much that is disillusioning and disappointing. Yet hope will not down. Intuitively, men feel there is a key, if it can be found, that will unlock the gates to the kingdom of God. And there is a key. The Son of God left it with men. He who takes the key need never fear to follow where the trails lead. For One walks a companion of those who dare. He leads them by His hand. It cannot be mistaken for another, for there is a nail-scar in its palm. It is He who said long ago what is so obviously true today, "Except a man be born again, he cannot see the kingdom of God."—Wallace Petty.

The Historic Baptist Principle for Today

PROGRAM FOR JOINT SESSIONS OF THE NORTHERN BAPTIST CONVENTION
AND OF THE SOUTHERN BAPTIST CONVENTION AT ST. LOUIS, MISSOURI

Monday Afternoon

The Historic Baptist Principle,
Professor Frederick L. Anderson,
Newton Centre, Massachusetts
Sermon (To be announced)
*The Historic Baptist Principle
at Work in Asia*, Rev. J. H.
Rushbrooke, London, England

Monday Evening

THEME: THE HISTORIC BAPTIST
PRINCIPLE IN AFFAIRS OF STATE
*As Illustrated in the Life of
Roger Williams*, James G.
McDonald, former Commis-
sioner of the League of Nations
*As Illustrated in the Struggle of
Virginia Baptists for the First
Amendment to the Constitu-*

MAY 18-19, 1936

tion, Rev. Sparks W. Melton,
Norfolk, Virginia
*As Illustrated in Nationalism
and Internationalism*, Mrs.
Jessie Burrall Eubank, Cincin-
nati, Ohio

Tuesday Morning

THEME: THE HISTORIC BAPTIST
PRINCIPLE IN BROTHERHOOD
In Race Relations, Rev. L. K.
Williams, Chicago, Illinois;
Rev. Ryland Knight, Atlanta,
Georgia
In the Cause of Peace, Rev.
H. C. Phillips, Cleveland, Ohio
In Economic Justice, Rev. E. A.
Fridell, Seattle, Washington

Tuesday Afternoon

THEME: THE HISTORIC BAPTIST
PRINCIPLE FOR WORLD-WIDE
CHRISTIANITY
The Luther Rice Centennial,
Rev. Rufus Washington Weaver,
Washington, D. C.
The China Baptist Centennial,
Miss Blanche Sydnor White,
Richmond, Virginia; Miss Esther
Sing, Ningpo, China; Rev. C. Y.
Ching, Shanghai, China

Tuesday Evening

THEME: INTERNATIONAL FELLOWSHIP
IN WINNING THE WORLD
Rev. Toyohiko Kagawa, Tokyo,
Japan; Rev. George W. Truett,
Dallas, Texas

~ A Welcome to St. Louis ~

THE city of the father of waters, St. Louis, bids a welcome to the Baptists of America. To the East, we extend a western welcome; to the West, an eastern welcome; to the South, a northern welcome; and to the North, a southern welcome.

No city in the United States is better situated to extend such welcomes. Our Baptist beginnings we owe largely to the North, with its down-eastern money. Our Baptist growth we owe largely to the South with its homes and States which have contributed more to our population than any other section. To the West we owe the challenge of a century ago to extend the Kingdom of God beyond the plains.

One hundred years have passed since our beginning, but great things have come to pass whereof we are glad.

Our welcome to the Baptists of America is particularly appropriate this year. We are situated so nearly in the geographical heart of the United States. A century ago we were one in heart in our purpose to carry the message of Christ to the world. As you brethren come to us this month, let our prayer be that again we may be one in heart and fellowship for the continual on-going of His Kingdom.

Our homes, churches, schools, citizens, neighbors and friends, all will be glad of every opportunity to make our welcome personal and real. Our hearts are open to you. Our hands are out to greet you. Come, Friends, you're WELCOME.

C. OSCAR JOHNSON,

Chairman of the General Committee on Arrangements

The Northern Baptist Convention at St. Louis

TENTATIVE PROGRAM

May 20-24, 1936

Convention Theme: "Seek Ye First His Kingdom and His Righteousness."

Convention Text: Matthew 6: 33.

Convention Hymn: "When I Survey the Wondrous Cross."

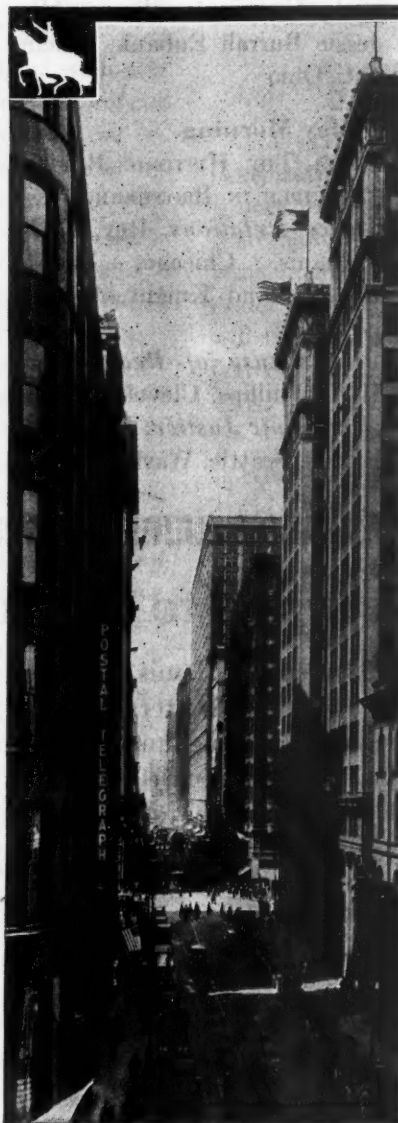
Wednesday, May 20

MORNING SESSION

- 9:30 Opening Song and Prayer
- 9:45 Welcome and Response
- 10:15 Keynote Address — Pres. James H. Franklin
- 11:00 Period of Prayer
- 11:15 Convention Business
 - Reports: (1) General Council;
 - (2) Council on Finance and Promotion; (3) Budget Research;
 - (4) Finance Committee
- 11:45 Appointment of Enrolment Committee and Instructions to State Delegations
- Adjournment, to be followed by meeting of State Delegations

AFTERNOON SESSION

- 1:30 Song and Prayer
- 1:45 Missionary Speaker
- 2:00 Address: "Seeking Education for the Kingdom," Sec. F. W. Padelford, New York, N. Y.
- Report of Board of Education
- 2:45 Report of State Delegations
- 3:00 Address (to be announced)
- Report of Council on Christian Education
- 3:25 Address (to be announced)
- Report of Council on World Evangelization
- 3:45 Address (to be announced)
- Report of American Baptist Publication Society
- 4:30 Adjournment, to be followed by organization meetings of Convention Committees on (1) Nominations; (2) Order of Business; (3) Place of Next Meeting; (4) Resolutions
- 5:00 Conference of Women's Boards



Courtesy St. Louis Convention Bureau
Down town in St. Louis

EVENING SESSION

The Kingdom Is Within You

- 7:30 Song and Prayer
- 7:45 Missionary Speaker
- 8:00 Three Addresses:
 - (1) "Repent Ye," Rev. E. A. Fridell, Seattle, Wash.

(2) "Seek Ye First," Rev. E. F. Adams, Buffalo, N. Y.

(3) "By My Spirit," Rev. F. G. Sayers, Rochester, N. Y.

9:30 Adjournment

Thursday, May 21

MORNING SESSION

The Kingdom Frontiers

- 8:00 Laymen's Discussion Group
- 8:20 Mission Study Class
- 9:00 Song and Prayer
- 9:15 Convention Business
- Consideration of Reports: (1) General Council; (2) Budget Research Committee; (3) Council on Finance and Promotion
- 10:20 Address (to be announced)
- Report of Woman's American Baptist Home Mission Society
- 10:50 Awards to Rural Pastors
- 11:00 Address (to be announced)
- Report of American Baptist Home Mission Society
- 11:30 Service of Worship
- 12:00 Adjournment

AFTERNOON SESSION

- 1:30 Song and Prayer
- 1:40 Convention Business
- Reports of Committees: (1) Exemption from Military Service; (2) Coordinated Calendar of Denominational Activities; (3) Conference with General Baptists
- 1:50 Missionary Speaker
- 2:00 Address (to be announced)
- Report on State Conventions
- 2:45 Reports of American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society
- 3:15 Address—Mrs. H. W. Smith

3:45 Fraternal Delegates
4:15 Address (to be announced)
Committee on City Missions
4:45 Adjournment

EVENING SESSION
Stop That Retreat

7:30 Song and Prayer
7:35 Moving Pictures
7:55 Two Addresses: "Stop That Retreat"
(1) (to be announced)
(2) Rev. E. V. Pierce, Minneapolis, Minn.

8:45 Address: Dr. James Endicott, Secretary of the Board of Missions of the United Church of Canada

Friday, May 22

MORNING SESSION

The Gospel of the Kingdom Proclaimed

8:00 Laymen's Discussion Group
8:20 Mission Study Class
9:00 Song and Prayer
9:15 Address (to be announced)
Report of Ministers and Missionaries Benefit Board
9:45 Report on Ministry
9:50 Report of Ministers' Council, followed by conference on "Problems of the Ministry"
11:30 Service of Worship
12:00 Adjournment

AFTERNOON SESSION

1:30 Song and Prayer
1:45 Report on Nominations
2:00 Report on Resolutions
2:20 Consideration of Report of Finance Committee
Report on Social Service
2:30 Report of Commission on Christian Social Action
3:10 Address—Dr. Ivan Lee Holt, St. Louis, Mo., President of Federal Council of Churches
Report on Federal Council
3:45 Convention Question Box
4:45 Adjournment

EVENING SESSION

Youth and His Kingdom

7:30 Song and Worship
7:40 Missionary Moving Pictures

8:00 Interpretation of Youth Conferences—Richard Hoiland
"Youth's Response to the Challenge of the Kingdom"—Three addresses of eight minutes each:
(1) Miss Esther Sing, Ningpo, China; (2) Mrs. Bradford Abernethy, Columbia, Mo.; (3) to be announced
"Christ's Challenge to Youth," Rev. C. W. Cramford, Philadelphia, Pa.

9:30 Adjournment

Saturday, May 23

MORNING SESSION

8:00 Laymen's Discussion Group
8:20 Mission Study Class
9:00 Song and Prayer
9:15 Convention Business: (1) Election of Officers; (2) Action on Resolutions
10:20 Reports of Committees: (1) Homes and Hospitals; (2) Coordination of Baptist Historical Societies and Libraries; (3) Roger Williams Tercentenary; (4) Luther Rice Centenary; (5) Place of Next Meeting
10:40 Consideration of Report on Christian Social Action
11:30 Service of Worship
12:00 Adjournment

AFTERNOON SESSION

Which Way to the Kingdom

1:30 Opening Prayer
1:35 Reports of Committees: (1) American Home; (2) Denominational Day; (3) Baptist Bodies Using Foreign Languages; (4) Youth and Church Life
2:00 Report of National Council of Northern Baptist Laymen
2:30 Addresses: "Which Way to the Kingdom?"
(1) "Left Through Communism?" Professor J. L. Gillian, Madison, Wis.
(2) "Right Through Fascism?" Rev. A. C. Thomas, Fall River, Mass.
(3) "Forward With Christ!" Professor W. W. Adams, Philadelphia, Pa.

Convention Forum on above themes

4:30 Adjournment

EVENING SESSION

7:30 Song and Prayer
7:35 Bacone College Glee Club
7:55 Missionary Speaker (to be announced)
8:05 Address—Rev. C. A. Wells
8:30 Pageant: "Roger Williams," direction of Stephens College

Sunday, May 24

MORNING SESSION

8:00 Young People's Park Service in Forest Park
Address—President Paul L. Thompson, Alton, Ill.
10:30 Convention Worship, with sermon by Rev. F. B. Fagerburg, Los Angeles, Cal.

AFTERNOON SESSION

2:00 Song and Worship
2:15 Missionary Program
Moving Pictures of the Foreign Mission Centennials
Two Missionary Addresses (to be announced)
Address—Rev. O. H. Sisson
Commission Service of New Missionaries—Rev. W. S. K. Yeaple, Rochester, N. Y.

EVENING SESSION

7:30 Song and Prayer
7:45 Report of Enrolment Committee, approval of Minutes, and presentation of President Elect
8:00 Pageant: "The Altar of Flame," direction of Professor Lee Bright, Sioux Falls College
8:40 Address: "Christian Youth Facing Our Modern World," Rev. E. M. Poteat, Jr.
Final Adjournment

COMMITTEE ON PROGRAM

Luther Wesley Smith, *Chairman*
Maurice A. Levy, *Secretary*

The program was approved by the General Council of the Northern Baptist Convention at its meeting on March 25, 1936, in Chicago, Illinois.

MORE THAN ONE THOUSAND MINISTERS

Three times suspended, and for 19 years without a president, William Jewell College has nevertheless achieved the enviable distinction of having sent more students into the Christian ministry than any other Baptist college in the Northern States

By FRANK W. PADELFORD



The John Gano Memorial Chapel at William Jewell College

THE meeting of the Northern and Southern Baptist Conventions in Missouri this month should naturally arouse interest in what the Baptists of Missouri have done for the cause of Christian education. Of the three well known Baptist colleges in the state, one has achieved a remarkable distinction in training men for the Christian ministry.

William Jewell College holds the record among all our Baptist colleges for the number of men whom it has trained for the ministry. Over 1,000 men have been trained here for the service of the church, and the college has today by far the largest number of men preparing for the ministry of any of our Baptist colleges. This year 70 such students are enrolled. Thus the college still holds to the ideals for which it was founded.

Perhaps you who read these lines have as pastor of your church a man who was trained at William Jewell College.

The Baptists of Missouri, at least many of them, have been strong believers in education.

Immediately upon the formation of the Missouri General Association in 1835, the first steps were taken for the establishment of an "institution of higher learning," with particular view to training for the ministry. Although a group of Baptist leaders kept the matter constantly before the minds of the people, it was 15 years however before they actually opened the doors of their first school. Once launched upon their educational venture, one school would not suffice. It would be difficult to record accurately the number of schools that have been started by Missouri Baptists. Up until several years ago six schools were still in existence, all doing some college work. Owing to the financial stress of these recent years the number has now been reduced to three, viz., William Jewell College at Liberty, and Southwestern College at Bolivar, four year colleges for men and women, and Stephens College at Columbia, a junior college for women. This is acknowledged to be first among junior colleges of the United States.

Among Missouri Baptists, doubtless because of its unusual contribution to the training of the ministry, William Jewell College has long stood first. The college first opened its doors in 1850, but for a long time had a precarious existence. The school was suspended three different times, once for seven years during the Civil War, for "it was deemed prudent to suspend operations until, by the return of peace, the conditions of the country should be more favorable for the prosecution of academic pursuits." Not until 1867 was it thought safe to reopen the institution.

The college received its name from its first patron. In 1843 Dr. William Jewell of Columbia made the Baptists of Missouri a conditional offer of \$10,000 in lands as a nucleus for buildings and endowment, but it took the General Association five years to make up its mind to accept the gift. Dr. Jewell sacrificed his life in supervising the construction of the first building which, as well as the college, bears his name. When the college opened it had two professors, one of ancient languages and one of mathematics. This college has the unique distinction of having operated without a president for 19 years in succession, from 1874 to 1892. During that period it was directed by the faculty through a chairman, two men dividing the chairmanship almost equally in length of time.

The college was originally opened to men only. It remained a college for men until about ten years ago, when the trustees responded to the ideal almost universal in the Middle West, and made it co-educational. The step was strongly opposed by many alumni. For a time the girls were shy about accepting the invitation. Now co-education is an accepted fact and a large number of women are enrolled. The trustees have erected a fine home for them on the campus.

Like most other colleges William Jewell has had its outstanding personality, the man whom the alumni always talk about. This was Dr. John P. Green, who was president from 1892 to 1923,

a period of 30 years, with the exception of one year of interregnum. He was a man of commanding presence and of stalwart personality. He held strong and positive convictions, but in his relation with students he was winsome and friendly. All the "old boys" loved Dr. Green. He was for many years the acknowledged leader of Missouri Baptists by whom he was held in great respect and affection.

Dr. Green believed in an educated ministry and he was vigorously opposed to shams and short-cuts. He held up high standards for his students. He believed that if a man was too old or did not have the funds to take a full college and seminary training, it was better for him to take the basic college work. To help such men he established a strong Biblical department in which men might take part of their college credits. But he urged every man who could do so, to take a full training for the ministry.

William Jewell is located at Liberty, 15 miles from Kansas City, with which it is closely related. The college has an excellent equipment. In addition to Jewell Hall, which dates back to the beginning, there are nine modern buildings, including the new John Gano chapel and a library building which houses the almost complete library of Charles Haddon Spurgeon. The college is accredited by the North Central Association and maintains high academic standards. Last year it enrolled 324 students.

The college announces that its aim is two-fold: "(1) To conduct a Christian Liberal Arts College providing a broad cultural training for both young men and young women. (2) To train young people for membership and leadership in a Christian social order, that is, a social order permeated by the teachings, the principles, and the ideals of Jesus: and to lead them into an acceptance of a Christian philosophy of life."

No one who knows William Jewell College will question that to an unusual degree it realizes these aims in the lives of its students.





THE LIBRARY

Reviews of Current Books and
Book Publishers' Announcements



China's Millions, by ANNA LOUISE STRONG, well known American woman interpreter of conditions in Russia, is a picturesque narrative of a long journey by rail and 3,000 kilometers by auto over an unknown route across north-western China and Mongolia on her return trip from Shanghai to Moscow. Her party consisted of 18 men, including Borodin, the Russian communist advisor, and one other woman. The party started with five autos, five trucks and 2,220 gallons of gasoline. Only two cars eventually reached the Trans-Siberian Railway. The others had to be abandoned one by one en route as the supply of gasoline gradually became exhausted. Of course they met bandits. More crucial was the problem of water. Most ingenious were the methods used to make heavy, muddy, rice field irrigation water safe and palatable. This is fascinating travel writing of the type that makes a reader sit up late at night. But it is more than a travel narrative. The first 200 pages set forth in journalistic style the mass revolt in Central China and the rise of communism, while the closing section gives an admirable summary of the past eight years of Chinese history (1927-1935), and the struggle of China against Western imperialism. Here is an authoritative analysis of present political and social conditions in the Far East. The reader interested in Christian missions will be saddened by the descriptions of abandoned mission compounds, necessitated by the anti-foreign uprising of 1927, and by the financial retrenchment of more

recent years. Although not in sympathy with extreme fundamentalist as well as Roman Catholic types of missionary work that she observed on her long trek, her tribute to the loneliness of missionary service in these remote sections of China is nevertheless impressive. Even Communist Borodin was realist enough to call these missionaries "Prisoners of the Lord." (Knight Publishing Co.: 457 pages; \$2.50.)

History and Interpretation in the Gospels, by DEAN R. H. LIGHTFOOT of Oxford. The Bampton Lectures for 1934. To those readers interested in the minute and intimate exegesis of a reverent higher criticism, this work may be commended as a model of its class. Dean Inge says: "Prof. Lightfoot in this scholarly volume has expounded clearly the present tendency of German thought on the Four Gospels." He has done that, and for the first presented that view to English readers, but

he has done more. The work is his own and of a fine type of interpretation. The conclusion of special interest as a solution of the Synoptic problem is that Mark's Gospel, instead of being chiefly historical, is in large part interpretation; the earliest, and an independent source; so that the distinction hitherto assumed between the Synoptics and the Fourth Gospel practically disappears. All four Gospels are seen as mainly interested in the central truth of Jesus Christ as the revealer of God. As a full survey of the history of New Testament criticism and a drawing closer to humanity of the unique Figure of Jesus Christ, the Bampton Lectures submit the fruits of scholarship to scholars. (Harpers; \$3.00.)

Kawaga: An Apostle of Japan, by MARGARET BAUMANN, is a brief, compact and readable biography of Kawaga's life among the underprivileged of Japan. (Macmillan; 95 pages; \$.75.)

Billy Sunday—The Man and His Message, by WILLIAM T. ELLIS. Admirers of Billy Sunday, —and who does not find something to admire in this sturdy evangelist,—will enjoy this volume greatly. The journalistic style of the author makes it thoroughly readable. Photographs and sketches of Mr. Sunday in his various pulpit poses are scattered freely through the book. The famous "Booze" sermon and others are printed in full. There is an appreciation by Homer Rodeheaver and by Mrs. Sunday. There is also included Mr. Sunday's own autobiography. This makes a substan-

A GRAIN of WHEAT

By Toyohiko Kagawa

A simple, moving novel of Japanese life in the lower classes. "Kagawa's book has had a success in Japan comparable to that of 'Pilgrim's Progress' in seventeenth-century England." — *The New York Times*. Contains an explanation of how the Christian Co-operatives work. Illustrated. \$1.00

KAGAWA

By William Axling

The standard biography of the Japanese Christian, by one who has known him and worked with him for years. "Inspiring, fascinating, authentic." — *China Weekly Review*. \$1.00

HARPER & BROTHERS

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tial volume of over 500 pages. It is reasonably priced. It gives the story of an evangelist and a type of evangelism, the like of which we shall probably not see again.— (John C. Winston Co.; \$1.50.)

Christian Youth in Action, by FRANK W. HERRIOTT, presents a résumé of the Christian youth movement in the United States. Problems that young people are facing and discussing form its contents. The book tells what young people are doing in various parts of our country, with regard to missions, world peace, social order, motion pictures, practical religion, etc. This volume is indispensable to youth leaders. (Friendship Press; 169 pages; \$1.00.)

Stalin, by HENRI BARBUSSE, is both a biography of Russia's present dictator, and an account of developments since the Russian communist revolution, including the economic reorganization through the two Five Year Plans. The author is decidedly in favor of the communist régime. However, his glowing statistical summary of achievements presents a picture that does not seem to be supported by actual conditions. As an example, he may be correct in saying that employees' wages rose from eight million rubles in 1928 to thirty million rubles in 1933, but he does not mention the terrific decline in purchasing power through currency depreciation. He has little favorable to say about the present world of capitalism. "There are two worlds," he says, "the socialist world and the capitalist world. Between the two hovers the absurd mirage of a third world, democratic in name but feudal in fact. Every nation but one is rushing headlong to ruin by way of fascism and they are all rushing into war." He may be right; the future will tell. (Macmillan; 316 pages; \$3.00.)

BAPTIST TRAIL-MAKERS OF MICHIGAN

by Coe Hayne

One hundred and twenty years ago the Territory of Michigan was outer frontier. The first Baptist church service in the Territory was held in 1822, the beginning of the Pontiac First Church. The story of the splendid accomplishments of our denomination in Michigan since that time is told in this volume by Coe Hayne — a native of the State, the son of a Michigan Baptist pastor, a graduate of Michigan's Baptist college, Kalamazoo, and deeply versed in Baptist beginnings in the Middle West. There are also several chapters by denominational leaders of the State. It is a 10-point book on the Reading Contest List for 1936-1937.

Illustrated, paper, 60 cents

A CHURCH AND ONLY A CHURCH

by Osgoode H. McDonald

The "Unified Program" — of worship and service — for church and church school is one of the paramount issues and interests today in religious-education circles. Some go so far as to regard it as the Sunday school's only hope and the church's salvation, others believe that it will at least greatly increase the efficiency of the church, especially in its work among young people. Churches that have adopted a single worship and study Sunday morning service are being closely watched. The author of this little book has made a valuable and informing contribution to the subject.

Paper, 25 cents

ADMINISTERING CHRISTIAN EDUCATION IN THE LOCAL CHURCH

by Oliver deW. Cummings

This is a brief, practical handbook of Christian Education designed for the actual workers in our churches that has long been needed — and called for. The author has brought together the latest findings of the authorities in religious pedagogy and offers innumerable suggestions for the more effective administration of the church school and the conduct of the related church activities. This is a valuable aid for pastors, superintendents, department leaders, board members, worker's conferences, and study classes in making the local church a more vital fellowship in Christian living.

Paper, 40 cents

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One Way Streets, by ARTHUR OSBORNE, is a collection of bright, intimate talks to Sunday School pupils of teen age, especially seniors, given in the Baptist Temple of Charleston, W. Va., by a man of affairs who has seen the world and who knows the Master. They are in the nature of pep talks rather than thought-provoking, but they are practical, delightful in human interest and sympathy, and present a strong appeal to service in the church and to high living. A few are of minor interest, but anyone with responsibilities in youth leadership will read with appreciation. (The Judson Press; 213 pages; \$1.00.)

Religion and Life, by RAYMOND CALKINS, is a collection of sermons aiming directly at life, with scholarly emphasis and ethi-

cal penetration grounded in buoyant faith. The sermons are of a type that will help give strong, sustaining convictions to those wrestling with present thought and problems. Readers of *Missions* will be especially interested in the sermon "The Finality of Jesus" which grapples vigorously with the question of Christianity's relation to other faiths. It makes good missionary argument, intelligently and forcefully expressed, aimed at "the uncertainty and unrest concerning the missionary work of the church." (Harpers; 115 pages; \$1.00.)

The Missionary Education of Young People, by JOHN IRWIN, is the latest edition to "The Leader's Handbook Series," *Principles and Methods of Missionary Educa-* (Continued on page 299)

Make Way for Youth

By JAMES H. FRANKLIN

"For to Such Belongeth the Kingdom of God"—*Luke 18: 16*

Would you have travelled 250 miles in your car during the past severe winter in order to attend a youth conference? Many young people did, as the President of the Northern Baptist Convention reports in these personal impressions of the series of twenty youth conferences held from the Atlantic to the Pacific

IF ONE is disposed to be pessimistic with reference to the progress of the Kingdom of God among men, let him travel for a season with earnest leaders of Christian youth. That has been my privilege the last two years, and especially in recent months. Often my heart leaps with joy at what I think I see ahead, if only the Church of Christ will take seriously the words of the Master and will profit also from the lessons of history, both of which teach that in a peculiar sense the young people are heirs of the Kingdom of God.

Early in my term of service as President of the Northern Baptist Convention there was a prompt response to the suggestion that something be done immediately to enlist more largely our young people in Christian tasks, if they are to be fitted to render their best service in life and if our denomination is to take its proper share in the years ahead in advancing the Kingdom of God. As a step in such a direction conferences for young people were planned in several areas. The idea met with immediate favor. Many pastors and others reported that their young people returned to their homes and churches with a new enthusiasm. Now 20 such conferences have been held in as many areas. More than 9,000 young people have registered at these conferences, giving their names, address and other information. The actual registration may even go beyond 10,000, not including many visitors. The conferences have been held all the way across the continent from Boston to the Pacific Coast. Almost every State in the territory of the Northern Baptist Convention was represented in one or more meetings.

The response of the young people has been inspiring, even though all but one of the conferences thus far have been held between November 15 and March 22 during a winter recognized as having been unusually severe. Yet the young people came. In December some drove over the hills of West Virginia 250 miles in the early morning and back home that evening. Later in the same month, with



JAMES H. FRANKLIN

Twenty-eighth President of the Northern Baptist Convention

snow in the air, young people drove more than 250 miles from Minneapolis, to Sioux Falls, South Dakota. In the Far Northwest several young people travelled by rail 400, some 500 and one 600 miles in each direction. Groups came in automobiles 200 miles or more from points in Montana to the conference at Spokane, Washington. From Twin Falls, Idaho, one church sent 33 of its young people in cars 175 miles to Boise. Some of them lingered until after 11 o'clock at night before starting homeward.

Why such eagerness? Largely, I believe, because the young people were asked to come and express their own convictions as to what Christ means in their lives and might mean in the life of their world, and because they were given freedom to formulate their opinions without any pressure except that of

their own minds and hearts. Usually they have spoken in practical terms, indicating their conviction that religion must express itself more largely in terms of the Kingdom of God, and that Christ and His Cross should be taken into all the unredeemed areas of life. At the same time every conference, as I recall, has stressed the need for personal religion. In no conference have the opinions of any preceding meeting been known. Therefore the points of agreement in the recommendations are all the more significant.

Attempts were made everywhere to provide inspirational programs. Most of the speakers were young men and women who know how to appeal to youth. I myself have constantly stressed the need for personal religious experience and a re-emphasis on Christian missions. Without suggestion the young people have prepared their own recommendations on other points, an analysis of which is expected to be available in time for those who are interested.

It is evident that we are not making programs in our churches which appeal strongly to some of the vigorous Christian leaders among youth. They must be given a fuller opportunity to help make the programs of the future if they are to find strong appeal

in them. It is now clear that the young people are far more capable of making such programs than we had supposed. It is clear also that the local churches and the denominational organizations must call a far larger number of young people into service on their administrative boards if plans are to be made which will appeal strongly to youth.

Millions of young people are enlisting with enthusiasm in political, social, and other revolutionary movements in other lands. In view of present conditions in America, Christian youth here will inevitably sooner or later enlist in aggressive movements of some sort. They want action. Some of them wish more heroic action than they have discovered on the part of most of the organized Christian forces.

Let Northern Baptists give evidence of their readiness to listen to thousands of their young people who have heard the call of Christ and who wish to keep so close to Him that He may "lay His hands on them."

"Do not stop them: the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the reign of God like a child will never get into it at all."

(Moffat's Translation)

NOTE.—*It is earnestly hoped that pastors everywhere will encourage many of their young people to attend the St. Louis Convention. For those who cannot be present throughout the sessions, special delegate's registrations will be arranged over the week-end from Friday, May 22nd through Sunday, May 24th.*—ED.

BOOK REVIEWS

(Continued from page 297)

tion. Church school teachers, and other workers with children and young people, should be familiar with this series, which has produced a volume for each department of the church school. This book has four parts: (1) Suggestions for program making; (2) Organization; (3) Goals; (4) Available materials. The volume is not only a commendable handbook for leaders, but is well adapted as a text to be used in conferences and study groups. (Friendship Press; 182 pages; \$1.)

Christ for Every Crisis, by WALTER A. MAIER, contains 16 messages broadcast, from coast to coast, on the Second Lutheran

Hour. From New Brunswick to New Zealand, 16,000 listeners wrote to the author expressing their appreciation of this broadcast. The book answers some of the important social, political and religious questions of today, in an intensely practical manner. The author is an able, conservative advocate of "gospel preaching." (Concordia Publishing House; 149 pages; \$1.)

Frank Answers to Youth Questions, by F. B. McALLISTER, Pastor of the 1st Baptist Church of Youngstown, Ohio, is a helpful book that deals intimately with the moral and social problems of youth today, most of which have been made more difficult of solution by reason of the recent eco-

nomic depression. Each of its ten chapters is in the form of an interview in which some young man or woman asks questions with utmost candor. These are answered with similar frankness. If a second edition of this book is issued, as is most probable because of its timeliness, a more daring discussion of the moral relations of young men and women, problems of the postponed wedding, the size of families, and other topics on which young people are sorely in need of Christian advice, would make the book even more valuable. The author is to be commended for the unusual way in which each chapter closes with one or more questions that bring religion and the church into the discussion. (Revell; \$1.25.)

Sheep Without a Shepherd

THERE was favorable comment when the 1935 report of an important Northern Baptist church showed that the present pastor had received more than 600 new members into the church. As his pastorate has not been long, this was justly looked upon as creditable record. His is a city church. After the 600 new members had been added to the roll, its membership was reported as approximately 1,750. By any standards, that is a large membership. When, however, one looks up earlier church membership reports it is found that over a term of years, in spite of the services of an able and energetic pastor, there has been no gain. In fact, there has been a loss, because the membership stood approximately at 1,950 less than four years ago.

This story might be repeated in kind, in practically every Northern Baptist state convention. It is part of the story of shifting population

lems of the modern city church. In many cases Baptists who for economic reasons leave their church home for another neighborhood, go to new suburban communities where the building of churches has not kept pace with the growth of population. In consequence, thousands upon whom such moves have been forced in recent years, do not form new church connections. They become sheep without a shepherd.

This is one of the critical situations which our Home Mission leaders have to deal with. The success of the FORWARD FUND would enable them to make a beginning in areas of most urgent need. How imperative such needs are may be realized when we know that no church replacement work of consequence has been undertaken during the past five years.

Forward in May

For purposes of convenience, Northern Baptists begin the fiscal

year of their denomination with the month of May. This year May has more than ordinary significance, because of the possibility that we are beginning not merely a new year, but a new era. By this time in 1937 we hope to have raised the \$500,000 FORWARD FUND which will constitute the first step on a road of progress.

There is something that pastors, and church leaders generally, can do to help make this year a success from its beginning. That is, to urge upon their churches the value of maintaining in this first month of May and in all the months that follow, a regular and adequate flow of missionary gifts.

During the past year we have had ample evidence of a revived missionary interest in the churches. Now we have an opportunity to continue and increase that interest and it would be difficult to overestimate the moral value of such a development if we were to establish a gain in the month of May and steadily to hold a higher level to the end of the year.



"I saw all Israel scattered as sheep that have no shepherd"—II Chronicles, 18: 16

An All-Year Follow-Up

One thing to remember about the Every Member Canvass is that, like the entry upon a Christian life, it is just a right beginning, with a long road ahead.

The church anxious to do its part for the denominational work in this interesting Baptist year has a great advantage if its Every Member Canvass was successfully completed before the year began. The canvass itself may properly be spoken of as completed within the time limits accepted by the church, provided always that the membership list has in fact been canvassed with uncompromising thoroughness.

The follow-up is another matter. The churches that have benefited most from the Every Member Canvass are those which in every month see to it that the regularity, which is a prime objective of the plan, is realized in the record of missionary giving.

Adequate pledges paid weekly, plus the production of $\frac{1}{12}$ of the church quota every month, is the certain formula of victory for the year 1936-1937.

In the Land of Voodooism

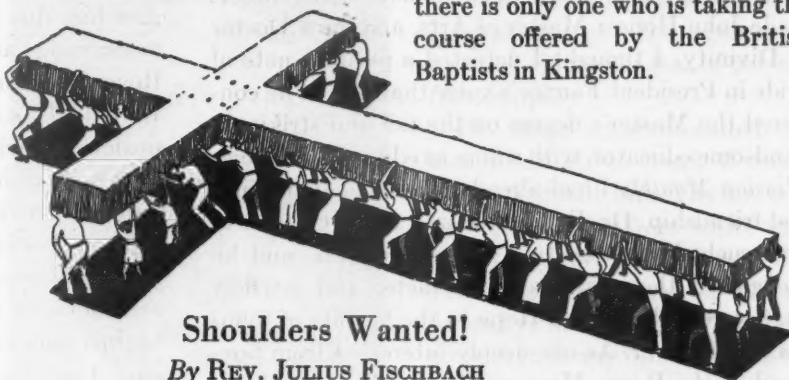
Haiti is distinct from the other Latin-American fields. The language of the people is French and the country has the highest percentage of illiteracy of any on this hemisphere. The Roman Catholic is the State Church, although the Constitution guarantees religious liberty. There appears to be no interference with Protestant missionary work. The Catholicism is a very thin veneer, for Voodooism is their real religion. The population is of mixed Negro blood.

Haiti is the youngest of our Latin-American missions. Work was begun there in 1925 and met with a ready response from the people. We have seven pastors. Two of them were educated in the

United States, two of them in the British Baptist theological college at Kingston, Jamaica. Three of them have no theological training except such as could be secured from missionaries on the field. Each pastor has many out-stations.

On every hand there are open doors inviting us to enter. It would be easy to cover the whole island with a network of circuits for itinerant pastors, had we the men

to establish in these pastorates. It is literally true that the country people are as sheep without a shepherd. They are the prey of Voodoo priests who play upon their fears of the unseen world. For them the gospel means deliverance from fear of evil spirits and entrance into an experience of happy worship. The most urgent need is that we increase the number of ministerial students. At present there is only one who is taking the course offered by the British Baptists in Kingston.



Shoulders Wanted!

By REV. JULIUS FISCHBACH

THE present crisis in our missionary program cannot be met by the mere turning of denominational machinery. The situation will be met only by the applying of shoulders.

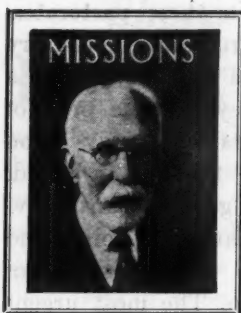
It has always been true that issues near and dear to men's hearts have been carried upon their shoulders. It is God's plan for the furtherance of His cause. In the days of the tabernacle, it was given to the sons of Kohath to carry upon their shoulders the sacred objects of the sanctuary. Wagons and oxen could transport tents and stakes, but only shoulders of devout men could be trusted with the precious objects used in the worship of God.

The symbol of the shoulder is used in Scripture to indicate devoted personal care. The prophet Isaiah says the daughters of Israel, as an evidence of God's favor, will be carried upon men's shoulders. Jesus, in His parable of the lost sheep, tells us that when the shepherd had found the sheep, he

put it upon his shoulders, rejoicing. So it is that we carry upon our shoulders the causes for which we are deeply concerned.

We would not have it otherwise. The missionary cause must be supported by those who love Christ and love their fellow men. Coercion and high pressure salesmanship might bring a few reluctant dollars, but only consecrated shoulders will insure the future of the missionary cause. The financial support will not come in great gifts, but rather in gifts that are the overflow of multitudes of devoted lives, each bringing his best, not because he must but because he loves.

We need shoulders just now: shoulders that are ready to bear a heavy burden; shoulders that are untiring and will "carry on" through the difficult days and the long nights; shoulders that will shoulder the FORWARD FUND that Christ's cross might be lifted up in lands beyond the sea and men might live abundantly.



The Editor Emeritus says:

A Race Leader Passes

JOHN HOPE is dead, and his race is bereft of one of its foremost leaders. At the news, memory goes back to Commencement of 1907 at Brown University in Providence—a day memorable to two of us at least, since it made John Hope a Master of Arts, and me a Doctor of Divinity. I thought I detected a peculiar note of pride in President Faunce's voice that day as he conferred the Master's degree on the tall and strikingly handsome educator, with whom as editor of the *Home Mission Monthly* I had already formed acquaintance and friendship. Dr. Faunce realized what it meant to give such distinction to a Negro alumnus, and he recognized the qualities of character and intellect that were to lead John Hope to the heights of influence and power. As one deeply interested from boyhood in the Home Mission schools which sought to train and elevate the formerly enslaved race, I rejoiced in this action of the University which imbibed its principles and traditions of freedom and religious liberty from Roger Williams and the Baptists. Then a rising professor, John Hope was the same composed, modest and self-respecting gentleman as always, a man among men, courteous and cultured. I saw him in many trying circumstances, but he never lost his poise and self-control. He grew steadily in the confidence of the best and wisest men of his own race and the truest white friends of the Negroes, North and South. He took the sane and long view when it was not easy to take, especially after the World War had created its racial resentments. He bore his Gethsemanes in the spirit and strength of his Master, but he did not talk about them. And what a wealth of reward in appreciation and fame came to him in the latter years. Brown called him back last year to receive its highest honor of LL.D. Many other awards marked his distinguished career; but to thousands of students and friends, Morehouse College will ever be his chief monument.

I have been privileged to know these educators and noble leaders of their race—Booker Washington, Robert Moton and John Hope, these three, an unmatched and immortal trio!

I have been privileged to know these educators and noble leaders of their race—Booker Washington, Robert Moton and John Hope, these three, an unmatched and immortal trio!

Roger Williams Stands Alone

A correspondent writes that soon after reading my review of Ernst's *Roger Williams*, in January *Missions*, he tuned in on a radio broadcast by a Father Vaughn of Loyola University, who asserted that "Maryland, with its charter in the time of Lord Baltimore, has the honor of having originated the idea of religious liberty in America." My friend asks, "Is it true?" To which I reply, "No, it is not." Let the facts speak.

First, let us see what Roger Williams did and give him due credit, not to be filched from him by minimizing and misleading falsifying of history. Roger Williams landed in Massachusetts in February 1631, and as minister at once proclaimed his "obnoxious doctrine" of liberty of conscience for which he was banished in 1635. In the spring of 1636 he founded Providence Plantations, the *first civil government in history to guarantee to every person absolute freedom of conscience, liberty to worship or not worship, separation of church and state, and security to all against persecution or oppression on account of religion*. Later becoming Rhode Island, this was the first democratic state with full religious liberty established in its charter, which was secured by Roger Williams through his influential friends in Parliament in 1642. This only confirmed by royal charter the civil and religious liberty in operation since 1636, under which Jews, Quakers, Catholics, Protestants of all kinds, Turks, Negroes, Indians, lived in security from religious oppression.

St. Mary's, the Lords Baltimore colony, settled in 1633, never had this kind of liberty. The "religious liberty" it knew was limited to Christians, and according to Bancroft was "a toleration that grew up in the palatinate silently as a custom of the land." It was not until October, 1640, that the legislative assembly of Maryland introduced the Act of Toleration which applied "to all believers in the divinity of Jesus Christ," and this Act was not passed until 1649.

Grant the first Lord Baltimore credit for a tolerant spirit and purpose to provide an asylum for his fellow Catholics, who were then under the ban in Europe and America, the truth remains that he had no idea of such freedom of conscience and worship as Roger Williams actually put into operation in civil government, and introduced into charter and constitution until the world became his debtor. This is the indisputable service to humanity which immortalizes the founder of Providence Plantations.

Aside from the ironical humor of having "religious liberty" claimed as an original idea by a priest of the

Aside from the ironical humor of having "religious liberty" claimed as an original idea by a priest of the

Catholic Church, in the light of its history wherever it has dominated, the repeated attempts to discredit the importance and work of Roger Williams will react upon the perpetrators and only add in this tercentennial year to his just fame and honor. I give the

facts in answer to the suggestion that many readers will be glad to have them. As for originating the idea of religious liberty, Roger Williams never claimed that. It has been a distinctive Baptist principle since the early days of the Anabaptists.



He Always Saw the Good in People

A TRIBUTE BY PRESIDENT FLORENCE M. REED OF SPELMAN COLLEGE

THE achievements of Dr. John Hope speak for themselves. A teacher of college students for more than 40 years, President of Morehouse College for 25 years, President of Atlanta University for nearly seven years; an educational statesman and creator of a university affiliation that an officer of the General Education Board has called "the best example we have of co-operation with differences"; officially connected with all branches of the Young Men's Christian Association; officially connected throughout its history with the Commission on Interracial Cooperation; officer and active member of virtually all the national organizations concerned with the welfare of the Negro; imaginative, enterprising, his accomplishments in measurable terms as to men, money, buildings, make a noble monument.

Yet more important than his work in all these institutions and organizations that he influenced and helped develop, are the personality and life of the man himself. In an address at Morehouse College after his return from the Jerusalem conference in 1928, he said,

There are two factors in human life in which I have believed unswervingly. One is the power of Jesus Christ unto salvation. I mean not simply some remote experience after we have passed beyond these earthly confines, but such a saving of men and women as will make life here a joy, a thing worth while, a thing to be loved and conserved. The other factor is the student



John Hope

group, the world over. I believe in students. If the world is to be redeemed at all, it depends, upon students.

His confidence in youth was matched by his own youthful spirit. He was always looking ahead, planning ahead, and always friendly. This was true for all levels of society,—with the man who worked with his hands or the leader in business or profession. From all walks of life people sought him for advice and help but perhaps chiefly for the sense of friendship that came from talking with him.

Over and over in telegrams and letters that came since his death appear such phrases as, "One of the outstanding men of his generation . . ." "One of America's greatest citizens . . ." "One of the

country's ablest educators . . ." "One of the truly great men of our generation . . ." But always was mentioned also the fact of personal friendship.

Dr. Hope so transcended race that I hesitate to speak of race in connection with him. The messages just quoted are from white men. Dr. Plato Durham of Emory University publicly said in Atlanta several years ago that in Dr. Hope more than in any other man he had come to sense that tragedy of the inalienable right of personality being thwarted by prejudice and injustice. Dr. Durham went on to say that to live in this community for 31 years, to stand for what is true, to demand for his people fair dealing and justice, to speak without bitterness and yet without reservation, and still to be an honored citizen in his own community and in the nation calls for wisdom that is almost superhuman.

You who did not know John Hope cannot appreciate his rare combination of qualities—of strength and gentleness, prudence and daring, sensitiveness and courage, wisdom and charm. I never knew a man who so represented in his own life the teachings of Jesus Christ, none who made Jesus Christ so real as a living person, a friend. He was like Jesus in seeing always the good in people, in seeing their possibilities of growth, in making men and women face the truth, in having compassion on them when they faltered and in always lifting out a hand to them, in sorrow or in joy.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Christian Messages from the Orient

Ongole, South India

The South India meetings opened with a service on historic Prayer-Meeting Hill. At 5:30 A.M. on New Year's Day, nearly 1,000 Telugu Christians and missionaries gathered at the Jewett Memorial Church and walked together to the hill about a mile away. It was a never-to-be-forgotten sight; that large group sitting in terraced rows in the natural amphitheater on the top of the hill with the rising sun lighting up their faces and gay-colored saris as they reconsecrated their lives to the work of the Master in the coming century. —*Grace Maine*, former Acting Foreign Secretary of the Woman's American Baptist Foreign Mission Society, who attended the South India Mission centennial celebration at Ongole.

Suifu, West China

Our weekly Bible classes have been very well attended. Many of those attending have come because of a real desire to learn more of the gospel message and to understand more fully the Great Truth. A number of young girls have volunteered to help teach. Our sewing circle finances our school for street children. We now have over 70 children with four teachers. We teach the first five grades of primary school. We furnish the books for the children also. We only teach reading, writing and arithmetic, but we hope that later on we may have more money. Then we shall be able to teach more subjects.

Our witness band is doing very good work. We meet every Satur-

day afternoon for study and prayer. Then we divide into four groups and go out in four different directions to distribute tracts and tell the gospel message. Many people have come into our Bible classes and to the church services because of the contacts made by this band. It is very hard for a number of the women to leave their homes as they have small children and are kept very busy with the work of the home. In such cases we go to their homes and teach them there. We are making good contacts through our Woman's School. We have only 28 students this term, but we stretch out to their friends and relatives and in this way get in touch with many we would not otherwise reach. —*Miss Ada Nelson*.

This encouraging news came from a beautiful city far in the interior of China where innumerable pagodas face the hills of Tibet. Because she has been able to devote her full time to evangelistic work among the women of

Suifu, Miss Nelson is making splendid progress in winning the home.

Tokyo, Japan

There is appalling destruction and destitution in Northern Japan. Really, I don't see how those poor prefectures can stand this last calamity. Last year the people sold their girls—the last resort. (See *MISSIONS*, March, 1935, page 137.) One could go through whole towns where there was not a single young girl left! There are so many needs: A Bible woman—(there's one suitable and waiting for support); English hymn-books discarded by some church at home for English Bible classes, and little primary Sunday school papers for use in easy English Bible classes and in the kindergarten teachers' training school.—*Mrs. J. F. Gressitt*.

How much our prayers and good works are needed to help relieve the conditions about which Mrs. Gressitt writes!



The Witness Band in Suifu, West China



Two charming students in the Iloilo Missionary Training School

Iloilo, P. I.

Do our Baptist people know that our first woman field worker in the Philippine Islands, outside of the institutional work, was Miss Anna V. Johnson, who came in the fall of 1903? Or that she was the only field evangelistic worker among our women workers out here? In 1904 Miss Johnson gathered about her a group of converts, mostly mature women, and taught them concerning Jesus' life and work. At first, she had them but a few hours each week, later for a whole day or two, and then she sent them out to teach what they had learned. Finally, in 1908 she opened up her house for a school and called it the Baptist Missionary Training School after her Alma Mater, the Baptist Missionary Training School in Chicago, Ill. In 1911 she gave diplomas to the first class of 20 women.

Today our school compares very favorably with the Harris Memorial Training School in Manila, which school ranks highest in the

Islands. However, consider the tremendous handicaps.

From 1928 to 1929 when the Baptist Missionary Training School was located on the Student Center Compound, it had 32 students and graduated 13. In 1931 the school was obliged to move into smaller rented quarters, reducing the number of students to 17. In 1932 Miss Warburton and I had to go on furlough and there was no one to take our places, so the juniors were placed in the field for a year of practice work. There was no senior class and the number was reduced to 13. That was the reason why the school was able to take an extra large cut.

In 1934 we grew desperate because the urgent calls for workers demanded an immediate increase in the number of students received. We moved the library into the dining-room, had the girls eat in a tiny kitchen and a passageway, and divided the former library into a small classroom and into a bedroom accommodating six more students. We now have 21 students.

Even more drastic reductions in appropriation have taken place on the field in evangelistic work than in our Training School. As I told the subcommittee on Bible Training Schools, the fault lies with the

Training School in not having the workers ready. If the appropriation were bigger, more girls could be trained. The field are white unto harvest.—*Dorothy A. Dowell.*

The daring spirit of the pioneer Christian missionary glows through the words of Miss Dowell as she tells of our school in Iloilo despite great obstacles.

A REQUEST

We are badly in need of copies of Annual Reports of the Woman's American Baptist Foreign Mission Society from 1913 through 1934. If any reader of *MISSIONS* has extra copies, we should appreciate it very much if he or she would send them to our office. Address: Miss Janet S. McKay, 152 Madison Avenue, New York City.

Annual Meeting

The 65th Annual Meeting of the Woman's American Baptist Foreign Mission Society will be held in the Municipal Auditorium, St. Louis, Mo., during the period of the Northern Baptist Convention to act upon any report that shall then be presented and to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. By order of the Executive Committee.—*Margaret T. Applegarth*, Recording Secretary.

New York, N. Y., March 17, 1936.



Preparing a missionary camp for the night in India

TIDINGS



FROM THE FIELDS



Christian Sportsmanship in Nicaragua

The Baptist Church in Managua, Nicaragua, now has a membership of 500. Of the 51 new members this year, eight are students in our school, Colegio Bautista.

In November, our school entered the Nicaraguan interscholastic athletic competitions called the Olympics. We won more points than any other school in Nicaragua—48 points of the total 119. Amos Britton, one of our students, won 19 points—more than any other one athlete. Colegio Bautista has also developed a men's basket-ball team which has competed in various leagues of the city of Managua.

There is great need for the teaching of good sportsmanship among the students to promote character building for later life. Much can be accomplished through athletic participation.

ABOVE: Athletes in the Nicaragua Olympics, Managua, Nicaragua.
BELOW: Champion High Jumper in the Nicaragua Olympics



Christian students from our boarding departments are actively engaged in the work, serving as supply preachers in other towns, playing the organ, teaching in mission Sunday schools, and helping in the "barrio" meetings (cottage prayer meetings) which are held in different parts of the city two nights each week.

The church, the Senior B. Y. P. U., and the women's Missionary Society all have committees for distributing tracts and Bibles. Dona Angela came asking for more, after she had given away 400 tracts and 19 Testaments that month. Although our pastor is not on any committee he gives out an average of 400 tracts a month. We find it hard to keep a supply of literature.

A Christian student who graduated from our school last year and was unemployed for months, recently found work in one of the

government offices and gave all but five dollars of his first month's salary to the church as a thank offering. He is a tither.—*Mary Butler, Colegio Bautista, Managua.*

From Gambling Den to Sunday School

At the newest outstation of Isleton, California, our Chinese Sunday school, although only two years old, has grown until we now have a building large enough and teachers enough to make possible the division of the school into three departments. We are gradually building up a fine group of junior boys who attend regularly.

Our new Sunday school building used to be a gambling house. It has great bars on the windows and three sets of locks on the big oaken door, for protection against police raids. Now the door stands ajar and the windows are open to the sunshine, making an attractive place for our children and their mothers. When we opened our first meeting in this building, we were amused to see the looks on the faces of federal officers and police. These men had raided the place so many times for opium, prostitutes, and gambling, that they were astonished to hear voices of children singing and to behold a sea of happy faces. While the big, burly officers stood in the doorway with their hats off, one Irish Catholic member of the squad crossed himself as he bowed and slipped out the door, smiling his approval.—*Faith V. Joice, Locke, California.*

A Picture Bride and a Baby

About fourteen years ago a Baptist woman who had just moved to one of our California beach towns became interested in a Japanese boy in a vegetable market. Later a "picture bride" came to America to marry Joe, make a home for him, and assist in the

market. Friendship developed between the Japanese wife and the American woman who was Joe's friend, even though they lacked the medium of a common language.

Years passed, however, before the opportunity came to this Baptist woman to be of definite service to her Japanese friends. The first baby was several months old when the mother, very ill, was taken to the hospital. Now a market is no place for a young baby to stay all day long, so Joe permitted his American friend to take the child to her home during the day, while he cared for the baby at night.

Often our volunteer asked permission to teach the wife English, but five years passed before Joe was convinced that it would be of any use for his wife to try to learn the difficult language of his adopted land. When actually launched on regular lessons in her home Mrs. Tsuruda learned readily. Her friends, one by one, hearing of her progress, asked that they too might have an American teacher-friend. Other volunteers were enlisted to meet the demands of twelve interested Japanese women in this community.—*F. Gaye Harris, California.*

ANNUAL MEETING

The 59th Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the Municipal Auditorium, St. Louis, Mo., May 20-24, during the sessions of the Northern Baptist Convention. The sessions will be for presenting the annual report of the Society, making necessary changes in the By-Laws, electing officers and members of the Board of Managers for the ensuing year, and such other matters of business as would properly come before the annual meeting. Delegates appointed by churches to the Northern Baptist Convention are also delegates to the annual meeting of the Society.—*Gertrude S. deClercq, Recording Secretary, New York, N. Y., March 16, 1936.*

Lectures on Religion in Mexico

The Director of Education in the State of Monterrey, Mexico, asked me to prepare a series of four lectures on the History of Religions, to be delivered to the assemblies of private school teachers. These are held once every month. Two of these assemblies have taken place in the auditorium of our own school, Colegio Internacional.

I was at first rather fearful that some things I had to say might raise trouble; but I have spoken with entire freedom, and I have had no trouble. My fourth lecture was the most important of the series as it dealt with the Christian religion.

The new school organization requires a number of social activities. This of course requires much time, but we are adjusting ourselves the best we can to the new plans. This type of work is in tune with the social action we as Christians must develop.

The teachers of our school are all faithful Baptists and their co-operation is loyal and efficient. They have continued their work of regularly visiting the homes of the students, and teaching classes in the Sunday school.

Our church began the new year with renewed consecration. We had prayer meetings every night during the first week in January, and several lectures for parents, on Christian education of children.—*Eliseo Villarreal, principal of Colegio Internacional, Monterrey.*

Pandora and the White Cross Box

This play for nine or more characters features White Cross work on Home Mission fields. It is suitable for women's groups and older Guild chapters. Stage requirements are simple and the time required is about 30 minutes. Price 10 cents per copy. Order from the nearest branch house of the American Baptist Publication Society. See list and addresses on page 297.

What Is Wrong With My Life?

The program of the B. Y. P. U. Convention in Chicago, July 8-12, 1936, will deal realistically with some of the major problems of life that confront youth today



Strauss Tower at Night

FOR many months the Program Committee for the Baptist Young People's Union of America Convention, to be held in the Stevens Hotel, Chicago, July 8-12, 1936, has worked on a program for this meeting that would insure spiritual enrichment and genuine help for youth as it must, necessarily, confront life with its problems, difficulties, and the inconsistencies of current practises with the example and teachings of Jesus. From the beginning, the Committee agreed not only that in His example and teachings were contained the answers to life's problems, but a use of their principles in modern living was a solution for the world's ills. So the program theme of the Convention almost naturally became "I am the Way."

To insure its program purpose, the convention will have three equally important sections: nine mass sessions for worship and inspiration, nine simultaneous inquiries for exploring and discussing problems, and nine concurrent conferences for studying methods and materials. Outstanding men

By JACK WESLEY THOMPSON

and women have been enlisted for responsibility in each section.

The convention will open, Wednesday evening, July 8, with a consideration of the primary need for any victory over conflicts—a re-born individual. The mass sessions that follow will deal successively with "What Is Wrong with My Life?"; the church's contribution to civilization and the mutual needs of both; life work and a Christian philosophy for living; the "crossways" where youth must definitely make a choice for action; the way to living creatively; youth in action; following Jesus' way, and, in the final session, "We Can Build a New World."

The conferences will deal with the following topics:

Commission Plan-Introductory
Commission Plan Problems
Pioneer Plan
Young People's Devotional Meeting
Christian Youth Building a New World
State and Associational Work
Unifying Young People's Work in the
Local Church
Life Work
Youth's Part in the Denomination
Recreational Leadership

The inquiries will be concerned with the following topics:

Developing a Program of Personal
Religious Living
Helping Other Young People to be
Christian
Bringing About World Peace
Working to Solve the Liquor Problem
Helping Build a Christian Economic
Order
Providing a Constructive Use of
Leisure Time



Michigan Boulevard

Being Christian with Other Racial and Cultural Groups

Preparing for Marriage and Home Life
Developing Christian Patriotism

Though the roster of leaders and speakers is not yet complete, the following have evidenced their willingness to perform the tasks the Committee has outlined for them: Professor Carl Sumner Knopf of the University of Southern California; Dr. Joseph A. Cooper, Field Representative for the Northern Baptist Convention; Dr. Charles L. Seasholes, chairman of the Committee on Christian Social Action for the Northern Baptist Convention; Rev. Clarence Cranford of Philadelphia, Dr. Roy A. Burkhart of Columbus, Ohio; Dr. James M. Yard of Evanston, Illinois, Dr. Robert A. Corradini of New York City, and Mr. Richard Hoiland.

Plan to attend this convention in Chicago. An occasion for spiritual, intellectual and social enrichment seems a certainty. Call upon the Local Convention Committee, Room 808, 203 North Wabash Avenue, Chicago, if information or help is desired.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUISE

BAPTIST SUMMER ASSEMBLIES

June 8-19—Pine Rest, Paradise, Cal.
 June 20-27—East Bay Camp, Lake
 Bloomington, Ill.
 June 22-29—Pilgrim Park, Lake Meti-
 goshe, N. D.
 June 22-July 2—Association Camp,
 Col. E.
 June 22-July 3—Higgins Academy,
 Charleston, Maine
 June 29-July 4—Camp Sierra, Cal. N.
 June 29-July 10—Hightstown, N. J.
 June 29-July 10—Ogden Canon,
 Utah
 July 6-17—Prescott, Ariz.
 July 6-17—Storrs, Conn.
 July 6-17—Presque Isle, Maine
 July 13-24—Saw Tooth Mts., Ketchum,
 Ida.
 July 13-24—Burton, Wash. W.
 July 14-26—Iowa Falls, Iowa
 July 17-19—Old Oak Farm, Somers,
 N. Y.
 July 19-26—Lake Geneva, Wis. (Chi-
 cago Y. P.)
 July 19-30—Hillsdale College, Hills-
 dale, Mich.
 July 19-30—Franklin, Ind.
 July 20-26—Grand Mesa, Cedaredge,
 Col. W.
 July 20-31—(Christy Park) Scott
 City, Kans. W.
 July 20-31—Lake Tahoe, Nev. (Cal.
 N.) (Zephyr Point)
 July 20-Aug. 1—Granville, Ohio
 July 27-Aug. 2—Lake Koronis, Minn.
 July 27-Aug. 1—Green Lake, Wis.
 (Younger young people)
 July 27-Aug. 3—Twinlow, Wash. E.
 July 27-Aug. 7—Camp Judson, Black
 Hills, S. D.
 July 27-Aug. 7—Cascadia, Ore.
 July 27-Aug. 7—Keuka College,
 Keuka Park, N. Y. (Young Peo-
 ple's Conf.)
 July 27-Aug. 7—Templed Hills, Liv-
 ington, Mont.
 Aug. 2-7—Green Lake, Wis. (Older
 young people)
 Aug. 2-13—Factoryville, Pa.

SUMMER CONFERENCES

Season of 1936

Aug. 3-14—Casper, Wyo.
 Aug. 3-14—Ottawa, Kans. E.
 Aug. 8-9—Green Lake, Wis. (Laymen's
 Retreat)
 Aug. 11-21—Philippi, W. Va.
 Aug. 11-22—Hastings, Neb.
 Aug. 16-22—Camp Corbly, Mahaffey,
 Pa. (1st period)
 Aug. 16-23—Lake Wawasee, Ind.
 Aug. 16-29—Idyllwild Pines, Cal. S.
 Aug. 17-29—Ocean Park, Maine
 Aug. 22-Sept. 2—Camp Unami, Sum-
 neytown, Pa.
 Aug. 23-29—Camp Corbly, Mahaffey,
 Pa. (2nd period)
 Sept. 5-8—Rome, N. Y.

WOMEN'S HOUSE PARTIES

May 10-16 (Tentative)—Mt. Hermon,
 Cal. N.
 June 10-12—Carleton College, North-
 field, Minn.
 July 7-10—Bucknell College, Lewis-
 burg, Pa. E.
 July 9-16—Kalamazoo College, Kala-
 mazoo, Mich.
 July 13-17—Marshall College, Hunt-
 ington, W. Va.
 July 13-17—Cascadia, Ore.
 July 14-17—Grove City, Pa. W.
 Aug. 12-14—Green Lake, Wis.
 Sept. 6-12 (Tentative)—Pacific Palisades, Cal. S.
 Sept. 10-11—Cortland, N. Y. W.
 Sept. 14-16—Hightstown, N. J.
 Sept. 24-25—Rhinebeck, N. Y. E.

GUILD HOUSE PARTIES AND GIRLS' CAMPS

June 19-21—Beckley, W. Va.
 June 19-21—East Bay Camp, Lake
 Bloomington, Ill.
 June 20-28—Pacific Palisades, Cal.
 June 28-July 11—Lake Tippecanoe,
 Ind.
 July 2-10—Benton Harbor, Mich.
 July 11-12—Lewisburg, Pa.

July 16-19—Kalamazoo College, Kala-
 mazoo, Mich.
 July 19-26—Keuka College, Keuka
 Park, N. Y.
 July 20-26—Cascadia, Ore.
 July 20-Aug. 1—Granville, Ohio
 July 21-Aug. 1—Camp Unami, Sum-
 neytown, Pa. (Junior Girls)
 July 25-Aug. 1—Barboursville, W.
 Va. (Encampment)
 July 29-Aug. 13—Camp Ataloe, Ocean
 Park, Maine
 Aug. 1-14—Camp Unami, Sumney-
 town, Pa. (Pioneer-Tuxis)
 Aug. 2-15—Camp Corbly, Mahaffey,
 Pa. (Pioneer-Tuxis)
 Aug. 10-15—Round Lake, N. Y.
 Aug. 14-26—Sioux Falls, S. Dak.

An International Exposition

The biggest event in Baptist circles of Wisconsin this year was the International Exposition participated in by 17 Baptist Churches of Milwaukee and held in the First Church of Milwaukee, March 10th. There were rooms set apart for Japan, China, British India, Mexico, Congo, the Philippines, Poland, Italy, the American Indian, and a General Exhibit for all other countries. Friends loaned treasures of art and about 500 people passed through the rooms that were transformed by embroidery, carving, and inlay.

The evening program consisted of spirituals by a well trained Negro Baptist choir, two short plays, and other music, with the closing scene a platform crowded with representatives of many lands for the prayer that real brotherhood might prevail.

One room was devoted to stereopticon and moving pictures where visitors might rest and enjoy scenes

of many lands. At the dinner hour, a supper was served to several hundred where one could order Indian curry, Mexican tamales, chop suey, or baked ham and baked beans with good American apple pie and cheese.

Perhaps the most outstanding events of the day was the message of Miss Ruby Baker, a Negro worker from Cleveland, and the prayer of Chief Yellow Thunder of the Winnebago Indian tribe in Wisconsin.

ROYAL AMBASSADORS

A New Arizona Chapter

On February 9, at Tolleson, Arizona, a new chapter of the Royal Ambassadors was organized at the West End Community Baptist Church. It is composed of junior and intermediate boys, averaging 12 years of age. Mr. E. G. Hamley is acting as interim pastor of this church for the present. These enterprising boys wove their own arm bands on their own bead looms. We extend our good wishes to this young chapter.

CONGRATULATIONS

FROM THE ROYAL AMBASSADOR
10TH ANNIVERSARY PAMPHLET

The 10th anniversary of the Royal Ambassador organization is of more than ordinary denominational interest. For a decade it has emphasized and exemplified the principle that "building boys is better than mending men." Thousands of youths now just over the threshold of manhood can testify to its value. Moreover, these same thousands of young men have been made aware of a world Christian movement that is of paramount importance to this day and generation. MISSIONS, the Royal Ambassador publication, therefore joins with hosts of friends in extending hearty congratulations to the organization on its first ten years of activity, and in voicing best wishes for many more decades of useful service not only to the

denominational manhood of tomorrow, but to the world enterprises of Northern Baptists.—*William B. Lipphard, Editor.*

BOY SCOUT GREETINGS

The Boy Scouts of America through one of its executives extends congratulations to the Royal Ambassadors on its tenth anniversary:

I want to extend a hearty Boy Scout greeting to Royal Ambassadors everywhere. Many thousands of you Royal Ambassadors are Boy Scouts, and I hope that thousands more will enjoy the benefits of both programs.



*Statue of King Louis IX of France,
Patron Saint of the City of St. Louis.
It stands in Forest Park*

I have just noted that Royal Ambassadors were organized ten years ago, and that there are now 755 chapters, which include more than 15,000 Baptist boys. I know that there are more than 1550 Boy Scout Troops in Baptist churches of the North and South, and these Troops average about 20 boys each, so that we have upwards of 30,000 Baptist boys in Scouting.

There are several hundred thousand Baptist boys in all the Baptist churches throughout the land, and I can think of no better New Year greeting than to wish sincerely that every one of these Baptist boys may have the joy of the Boy Scout Program and the great satisfaction of being Royal Ambassadors. Therefore, let us make this New Year of 1936 a great year for Royal Ambassadors, Boy Scouts, and Baptist boys everywhere.—*Ray O. Wyland, Director Education and Relationships, Boy Scouts of America.*

A new edition is off the press of the folder *Boy Scouts, Royal Ambassadors, and the Churches of the Northern Baptist Convention*. This contains information about affiliated relationships, and is endorsed by the officials of the Boy Scouts of America and Royal Ambassadors. Copies will be supplied on request.

FROM GILMOUR CHAPTER,
SPRINGFIELD, ILLINOIS

Gilmour Chapter No. 2, the first organized Chapter after the Northern Baptist Convention sponsored Royal Ambassadors, sends anniversary greetings in honor of its ten years continuous history. Our Chapter has been an inspiration to many boys, and looks forward with hope to a future of great service.—*Herbert W. Hines, Pastor.*

Some Good New Books

The Missionary Reading Program just issued by the Department contains a boys' section, giving the titles of new and interesting books which Royal Ambassadors will wish to read. A copy will be sent free on request.

WORLD WIDE GUILD



The Grace Weeks Chapter of the World Wide Guild at Bacone College, Oklahoma. All the members are American Indians. See page 312

O Jesus Christ, Thou Son of God and
Son of Man,
Thy love no angel understands, nor
mortal can!

Thy strength of soul, Thy radiant
purity,
Thine understanding heart of sym-
pathy,
The vigor of Thy mind, Thy poetry,
Thy heavenly wisdom, Thy simplicity,
Such sweetness and such power in
harmony!

Thou Son of God—
Grant me Thy face to see,
Thy voice to hear, Thy glory share;
Never apart from Thee,
Ever Thine own to be,
Throughout eternity.

—Betty Stam

THESE beautiful verses were written by Betty Stam who with her husband was killed by bandits in West China last fall. She was only 27 years old. She loved life and her husband and baby. She had unusual literary qualities, and a soul aflame with love for God and Jesus Christ. On this year's Reading Contest is the story of their lives—"The Triumph of John and Betty Stam." After reading it who will not cry in shame

O God, to me may grace be given,
To follow in their train?

GUILD DAY IN ST. LOUIS

Some of you will hardly read these lines before you will be starting, I hope, for St. Louis. The great day for Guilders is May 18th, Conferences from 9:30 A.M. till 4:30 P.M., Banquet promptly at 6:00 P.M. Conferences and banquet will be in the Third Baptist Church, Grand and Washington Aves. Take Page or Delmar bus, or Olive St. cars. The price of banquet and registration ticket is 60¢ and be assured you will get an ample and delicious dinner, as the menu is already decided. For banquet tickets write to Mrs. Harold Franklin, 6938 Oleatha Ave. Money order must be enclosed with each reservation for banquet ticket, and these must be in the hands of Mrs. Franklin by May 15th. This is *very* important. Exhibits include Projects, Year Books, Programs, Reading Contest Posters and general Guild Publicity Posters. Do not send any White Cross work. Write your name and address in ink and enclose return postage in envelope attached to

Exhibit. Great pains will be taken to return all exhibits in perfect condition if above directions are followed, but you send them at your own risk. Send all packages addressed to Miss Alma J. Noble, c/o Miss Gertrude L. Ward, Third Baptist Church, Grand and Washington Aves., and *be sure they arrive in St. Louis not later than May 15th.*

This year marks the 21st birthday of the Guild, and we hope to feature Guild Alumnae at all rallies and house parties. Let's begin at St. Louis. There will be a special table for former District and State Guild Secretaries at the banquet and special recognition of all ex-Guilders. You will be surprised to see who some of them are!

Since St. Louis is entertaining both the Southern and Northern Conventions in May, it is not possible for them to provide free entertainment for our delegates. For information about rooms and prices for overnight and breakfast, write to Miss Anne Larsen, 5210 Washington St., St. Louis, Mo.

I am writing this March 16th, and the last news from California is that they hope to send a car full of delegates instead of just one. The suggestion is passed on to other states. Let's be our age in St. Louis—full of life, the spirit of adventure, and the urge to do big things for our Master in this world of today. Twenty-one years! What a challenge!

NEXT YEAR'S THEME

Yes, the theme went into April MISSIONS as Guild Gardens, but, too late to make the change, another theme emerged from the Guild Commission meeting which was so full of possibilities that the final vote was for Guild Sundials. It fits beautifully into the 21st birthday idea, and, of course, it can be used in connection with Gardens. Instead of "Counting

only the happy hours," we shall count the happy years. A sundial is dependent on the sun for proper functioning; so our Guild Sundials must be in proper relation to the Sun of Righteousness if they are to record years of worthy service.

We are to have some attractive Guild note paper this year, reasonably priced, available in May to all Guilders.

NEXT YEAR'S STUDY THEMES

The Foreign theme is Africa with a wealth of study and reference material; the Home theme is the American Negro, equally appealing and with unusual study texts and programs. Margaret Holley Tuck has prepared the programs for the Teen-Age Guilds and Pearl Smith those for Junior Chapters. Senior Guilds will use the adult books as usual. Guild Goals contains the titles of books and programs according to age classifications. It also contains the new Reading Contest list and an outline of the Projects for this year. Teen-Age and Senior girls 15-25 years are to nominate an outstanding candidate for a Negro Hall of Fame. A Project leaflet is ready giving instructions as to procedure with a list of Negro men and women who have contributed much to American life. The Project for Juniors 12-15 years is a Romance Missionary Map of Africa which will depict the work of missionaries, pioneer and contemporary. This also is explained on the Project leaflet.

Our 21st Birthday year promises to be true to type, full of vigor, pep and challenge. Let us all with one accord and with abounding zest, "work the works of Him that sent us while it is day."

Faithfully Yours,
Anna J. Noble
218 Lancaster Ave., Buffalo, N. Y.



The Loyal Workers Chapter of the World Wide Guild in Delavan, Wis.

Loyal Workers

One look at their picture is proof that the Loyal Workers Guild of Delavan, Wis., would win the State prize which was a Guild Bible. They had 343 points more than the required number with twelve out of 20 members qualifying as active. They gave \$12.00 to the Special Guild Gateways Gift and much inspiration for their good works was gained by sending a delegate to the House Party at Green Lake.

The Bacone Guild

The Guild at Bacone College, Oklahoma, is shown in the attractive picture on page 311. It is the Grace Weeks Chapters and in October they had their first banquet at the Art Lodge which will always be associated in the minds of Guilders everywhere with Ataloa. Some of the girls attended one of the Kansas Guild Rallies in the fall and frequent mention of their activities in *The Bacone Indian* shows them to be up to the minute on Missionary Education and project activities.



The Fidelis Chapter of World Wide Guild in Los Angeles, Cal.

An Indian Writes a Letter

There is another fine Chapter of Indian girls in Oklahoma at Mountain View under the leadership of Mrs. F. L. King. Their Counselor is Carrie P. Buffalo. She was courteous enough to send a very nice note acknowledging a letter and some material sent from Buffalo. Part of the letter follows:

I received the material and the songs and all the girls are tickled to get them and are really proud of them. We are especially proud of the book you sent us and we thank you very much. We have enough to read from for the rest of the year. I have told the girls about MISSIONS and some of them want to subscribe. We have our meetings twice a week. We open with a prayer, sing a few songs, have Bible reading and a story from the foreign book, roll call answered with Bible verses, Secretary's reports, business discussion, and covenant and circle prayers by all present. Again we say we thank you for your help. Your book was accepted with the greatest of pleasure and I'm sure we'll all enjoy it. We change officers every month as we do not know how long or short some of the girls will stay here. We appreciate your help and interest in our Guild.

Kindest regards, *Carrie P. Buffalo.*

A Guild Fiesta

Central Church, San Francisco, has three live Guilds. The Junior is named for Ann Morrice a missionary at Chung Mei Home. The Teen-Age is called Central, and the Senior, Dorcas. In February they all cooperated in a Guild Fiesta for the entertainment of the whole church. The rooms were attractively decorated, including Mexican villages made by the C. W. C. All the girls were in Mexican or Spanish costume. The program included musical numbers such as Juanita, Spanish Cavalier, Mexico I Love You, and some songs sung in Spanish with guitar and tambourine accompaniment. The Latin-American play, *Amelida*, was

well given, also other acts and skits portraying Latin America. A large art map of Latin-America previously prepared by the Ann C. Morrice Guild was used as a background for all of the program. As short talks were given about each Baptist mission station, the place on the map was lighted. The missionary offering was taken in sombreros and tambourines by girls in costume. In keeping with the fiesta, refreshments such as tamale pie and coffee were served. A small charge was made for the food. All in all it proved to be very educational.

Some More Californians

Here is a wide-awake group from Judson Memorial Church, Los Angeles, which meets every week with some type of missionary program presented. What do you think of that? They must find MISSIONS absorbing. They accept and fill all quotas, White Cross, Special Guild Gift; they attend Association and State Rallies, entertain their mothers, and are

remembered in their part of the city for the beautiful and impressive Candlelight Initiation Service presented. Surely they qualify as Worth While Girls.

Temple Stars

The accompanying picture shows one scene of the Candlelight Service given by the Temple Stars, Calvary Church, Lowell, Mass. The service was first given December 1st at the evening church service and repeated March 1st. The program was a combination of "The True Spirit" and "Gates of Light," with the entire audience joining in the candlelighting. Their Guild costumes, white dresses with capes of royal blue and white letters, added to the beauty of the scene. One evening the girls were hostesses to their parents and 25 church officials. They have filled their White Cross Quota and will have their Guild gift in full after giving "The Gateway to Friendship" and taking an offering. Apparently these particular Stars are shining brightly.



Candlelight Service by the Temple Stars of Lowell, Mass.

Children's World Crusade

National Conference

It is always stimulating to talk over plans and problems with those who are working with groups similar to our own. For that reason

we anticipate with eagerness the C. W. C. National Conference where leaders from many states have a full day for discussion of C. W. C. matters.

Our Conference this year is to be held in the Third Baptist Church, corner Grand and Washington Aves., St. Louis, Mo., on May 18th from 9:30 A.M. till 4:30 P.M. The church is easily reached by the Page or Delmar buses or by the Olive St. trolley.

During the day we shall consider educational programs, activities and needs of the children. Organization, correlation and similar questions will be given ample attention. Since we are to study the Negroes next year, we shall have some Spirituals and characteristic music that can be used with our boys and girls profitably.

In the evening we have a joint banquet with the W. W. G. at the church at 6 P.M. sharp. Please write to Mrs. Harold Franklin, 6938 Oleatha Ave., St. Louis, by May 15th for reservations, enclosing a Money Order for the tickets which are 60¢.

Owing to the demands made upon St. Louis hostesses by having both Northern and Southern Conventions in their city, it is impossible to offer free entertainment for our delegates. However, Guild and Crusade delegates may write to Miss Anne Larsen, 5210 Washington Ave., St. Louis, for information about lodging and breakfast for May 17th and 18th.

Exhibits of handwork, posters, notebooks, educational displays and White Cross work should be sent addressed as follows: Miss Mary L. Noble, Care Miss Gertrude L. Ward, Third Baptist Church, Grand and Washington Aves., St. Louis, Mo., to arrive not later than May 15th. If the exhibit is to be returned to the sender, an addressed gummed label, and stamps to cover the postage must be enclosed in the package.

There will be children's leaders from the Southern Convention present and we anticipate a conference of unusual interest and

value. Children's workers from nearby states should plan to be with us in large numbers.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Themes for 1936-1937

HOME MISSIONS—THE NEGRO IN AMERICA

We Sing America, by MARION CUTHBERT, price cloth \$1.00, paper 50¢. Ready in June. This book is at once a reading book for juniors and a source book for leaders of both junior and primary groups. Through stories and factual material, the children face many of the problems of the Negro today and as well as some of their outstanding achievements. Mrs. Margaret Holley Tuck is preparing programs for both Crusader and Herald leaders.

A Junior Teacher's Guide on Negro Americans, by MILDRED MOODY EAKINS, and *A Primary Teacher's Guide*, by MABEL GARRETT WAGNER, are being printed by the M. E. M. to be ready in June, based on *We Sing America*, price 25¢ each.

FOREIGN MISSIONS—AFRICA

In the African Bush, SCHWAB, text book for juniors. Paper 75¢. Ready now. *The Call Drum*, ENTWISTLE, text book for primary children. Cloth \$1.00, paper 75¢. Ready now.

My Creed

By PEARL DORR LONGLEY

I have no deep philosophy
Which I can give to those who ask my
creed,
I only know that hidden in my heart
Is One who fills my need.
No explanation can I give
For peace which lifts my heart above
life's dole;
I only know that He who loves, is
mine

And Love is life's control.
I have no theory of life
To bind my groping soul in well worn
grooves,
I only know there is no joy for me
Save when His smile approves.

Special Interest Missionaries.

Miss Ruth Dickey, Moanza, Belgian Congo and Mr. and Mrs. L. A. Brown, Vanga, Belgian Congo. Miss Ruby Horn, Mather School, Beaufort, S. C., Mr. and Mrs. Horatio S. Hill, 215 West 129 St., New York City.

During the summer collect pictures and news items about these fields and workers.

Our key verse is, "I must work the works of Him that sent me while it is day."

Granville Crusaders

Mrs. Helen T. Leach has written of the many and varied projects in which her Crusaders in the junior department of the church school are engaged. Not only do we see the reason for the absorbing interest of the children, but the cooperation of all teachers. Because of this increasing enthusiasm, parents are anxious to see as well as hear what their children are doing, and do not have to be urged to attend the final party. I quote from Mrs. Leach's letter:

Some Sunday afternoon in April we plan to have "open house" for parents and friends. One of our teachers who was born in India has made a plan of the mission compound so that her

class can make it in miniature on a sand table. Another teacher was born in China and his boys are making moving pictures of Chinese scenes to celebrate the South China centennial.

Some of the boys are stamp-fans, so we got a lot of common stamps of all countries and pasted them artistically on large letters to make a motto for our wall GO YE INTO ALL THE WORLD.

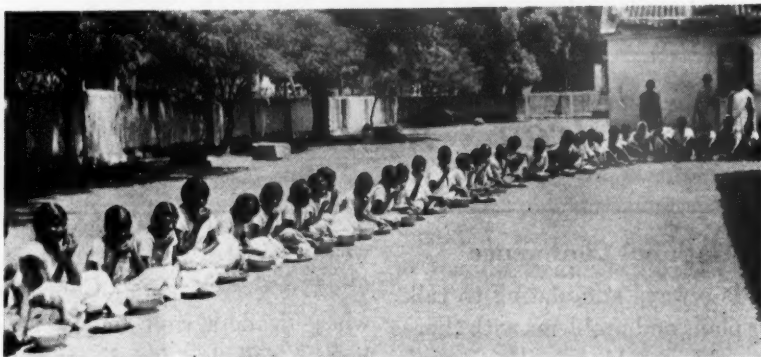
Now we are arranging a puppet show based on Mrs. Dwight Morrow's charming Mexican story, *The Painted Pig*. We worked out a flag exercise using flags which we made of the 21 Pan American countries. A large map of Latin America was outlined on the floor by one of the boys and in turn the 21 children located a country, showed its flag and then fastened it to a garland of flags strung across the room making colorful decoration for our South American study. We are collecting all kinds of cacti from local greenhouses.

At Christmas time we sent boxes to Arizona, Puerto Rico and Assam. We enjoyed immensely the story, "Bridges and Steps," in February MISSIONS.

Monkey Shines

By WILLIAM C. OSGOOD

Monkeys are always interesting and mischievous. Seeing them in a cage in the zoo is quite different, however, from having them play leap frog on the corrugated iron roof of your house. That is exactly what some of the black-faced rascals did one night when we first went to India. They jumped from the trees to the roof and went leap-



Mission school children having their noon meal at Nellore, South India



These are not the famous Dionne quintuplets but a set of quintuplet dolls sent from the Baptist Mission Circle of South Glens Falls, N. Y. to Miss Grace Bullard in Kavali, South India, as a Christmas gift to the children in her mission school

ing along the whole length of the house, swinging into a tamarind tree to feed on its sour fruit.

Even better than tamarind they like certain vegetables. Many times in trying to raise peanuts, beans or bananas they have been clever enough to beat us to it and reap the harvest first.

Two years ago we sent clear across India to get soy beans with larger food value than the beans we were raising. The beans came up beautifully and, before long, pods began to form. One noon there suddenly rose a weird clamor. Going out I discovered the washerman, the carpentry teacher and the agricultural master trying to drive a large number of monkeys away from our bean patch which was already stripped of pods and leaves. By their clamor and throwing of clods, they had driven them to nearby trees, but there the rogues stayed grinning at us and dodging whenever missiles came too close.

Hindu neighbors came running up and asked me to go borrow a gun from the landlord who lived near by and shoot some of the monkeys, as the thieves had been robbing their gardens too. The foreigner or the outcaste would have to do it, for the monkey is one of their gods and to kill a

monkey would mean calamity for a caste Hindu.

The monkey god is worshiped in connection with rain. If killed by a caste Hindu the result would be drought. Therefore he must bear patiently the robbing of his garden unless he can persuade the missionary or some outcaste to destroy his "god enemy."

BOYS' AND GIRLS' COLUMN

Swatow, China

Dear Crusader Friends:

I want to thank you for the greetings you sent about the time of my birthday and also at Christmas. It was very thoughtful of you and I was glad to receive such lovely cards from my young friends at home. I am sorry that I have not time to write to each one of you separately but that is impossible, so I hope you will accept this letter as a personal "Thank you," even though it is not addressed to you individually.

Right now I am out in the country, staying in a chapel where we are holding classes to train the Chinese people to be better Christians, and to serve the church

more effectively as Sunday school teachers and leaders. These people are very eager for our teaching. Not all of them are leaders now; some are still children. I have a class of children studying about Jesus and His wonderful teaching and mighty deeds. They are very bright boys and girls.

We have evening meetings too, to which the people are invited to come and learn about the Heavenly Father's love. Every evening the chapel is filled full, and people outside stand at the doors and windows to hear, since there is no room to sit down inside. After the Chinese preacher has talked for 45 minutes, we show them stereopticon pictures of different lands, and then finish with one of Jesus' parables in pictures. Tonight the pictures will tell the story of the first great missionary, St. Paul.

Long before the meeting begins lots of boys and girls come to the chapel so they can surely get a good front seat! Did you ever do that? Chinese and American children are not so different after all, are they? Now I must stop. Thank you for the lovely greetings. I wish you all a happy Chinese New Year! Your missionary friend,

Kenneth G. Hobart.

Everyland Jewel Band

This new Jewel Band was announced in January MISSIONS, so that children under five years of age in churches where there is no Jewel Band may be started in a missionary organization. Parents, grandparents and aunts have at this writing (March 16) enrolled 32 members. Just send the name, address and birthday to Mary L. Noble, 218 Lancaster Ave., Buffalo, and a certificate of membership will be sent. Since the first members were announced we have added:

Walter, Lois and Ruth Arbo, Lincoln, Vt., Carolyn and Allan

Larter, Elmira, N. Y., Barbara Higgins, Mapleton, Maine, Wesley Anderson, Wolcott, N. Y., Rebecca Rill, Phoenix, N. Y., Jerry Puffer, Corwith, Iowa, Mary Jane Smith, Orion, Ill., Arthur Mapstone, Fayetteville, N. Y., Billy Roberts, Grantsville, W. Va., Betty Stump, Grantsville, W. Va., Billy and Gary Breslin, Wild Rose,

Wis., Michael David Cox (3 weeks old), Piqua, Ohio, David P. Cloues, Melrose Highlands, Mass., Diana DeKalb, Livermore, Cal., Jean Molyneau, Marcellus, N. Y., Gerald Black, Unadilla, N. Y., Donald Roberts, Angelica, N. Y., Betty Grusendorf, Birdsall, N. Y., Barbara Lynn, Pasadena, Calif., John Rust, Cleveland, Ohio.

. THE CONFERENCE TABLE .

Women's Conference

Efforts are being made to arrange for a conference on Wednesday afternoon, May 20th, at 5 P.M. in St. Louis, at the close of the afternoon Convention session.

Forward Fund Breakfast

A Forward Fund breakfast will probably be held on May 22nd at 7:30 A.M. in St. Louis. Those who have done unusually successful work on the Fund will speak. Ample opportunity will be given for discussion. Plan to be there. Watch the Convention Bulletin for further announcement and secure your tickets early.

Women's Banquet

A banquet for women will be held on Saturday, May 23rd. The Convention Bulletin will give information as to the time and place of the banquet. Plan to secure your tickets early.

Unique Conference Method

Mrs. W. P. Topping, President of the Central District, has used an interesting method in conducting her district conference. Since it was a breakfast conference, she tied her questionnaires in a roll and called them "the breakfast roll." The questions which had been collected were headed by the well-

known lines, "I keep six honest serving men; they taught me—all I know; their names are What and Where and When, and How and Why and Who." There followed six sets of questions.

Gift Box Offerings

Gift Box offerings count on the FORWARD FUND after they exceed gifts in Gift Box offerings of 1934-35. Gift Boxes may be opened monthly, but they should be opened at Christmas and Easter.

Send contributions through the local church treasurer. Report Gift Box offerings separately and accurately to State Secretary-Director. OUR GOAL is \$500,000.

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—John Oxenham

THE FORWARD FUND

INSTRUCTIONS

A sticker showing a FIVE-LANE ROAD is to be used in 1936-1937 on the Forward Fund Poster. Paste it over the ROAD. Mark each lane each month.

For: W. W. G. Lane, Gift Box Lane, Individual Gift Lane, C.W.C. Lane, mark amount of gifts in excess of 1934-35.

For: Church Lane mark total contributions in excess of corresponding month in 1934-35 paid to the Unified Budget of the Northern Baptist Convention.

The Forward Fund is a movement on the part of the whole denomination to advance spiritually and financially.

THE POSTER

(1) Use under the leadership of the Woman's Society. (2) Place in a prominent position. (3) Appoint some one to mark the poster. (4) Mark monthly. (5) The poster records only FORWARD FUND gifts. (6) FORWARD FUND gifts are those in excess of 1934-35. (7) Enlist new givers.

Roads

The new and very attractive programs, prepared for women's missionary societies by the Committee of Conference, are now out. The joint authors are Mrs. H. S. Palmer and Mrs. Earl B. Breeding. The color scheme is a most attractive blue and deep red. A replica of the Forward Fund poster is on the cover page, and the key verse is, "I will make all the hilltops a highway, and lofty roads shall be built" (Kent translation). Twelve programs are suggested as follows:

May—Cross Roads, program on the installation of officers and announcement of new mission study books.

June—Country Lanes and Forest Trails, a program on the Negro and the African.

July—Christmas Street, program on Christmas as the boxes for Christmas overseas are packed.

August—Mountain Trails, program on migrant work at a picnic for women and W. W. G.

September—The King's Highway, program on stewardship and reports of summer conferences.

October—The Path to the Ballot Box, program on Christian citizenship.

November—Highways and Byways, program on Christian friendliness.

December—The Road to Bethlehem, program on Gift Box opening.

January—Crowded Streets, program on Christian Centers.

February—Jungle Paths, program on Africa.

March—World Roads, a miniature World's Fair.

April—Paths of Pleasantness, a banquet for W. W. G. with program based on *Pioneer Missionary Heroines in America* and *Youth Unafraid*.

Northfield Summer Conferences SEASON OF 1936

The 56th Northfield Summer Conference Season, established by Dwight L. Moody in 1880, will open June 8 and close August 24. The detailed schedule follows:

- Northfield Student Conference—June 8-15
- Northfield Girls' Conference—June 22-29
- Northfield Missionary Conference—July 6-14
- Northfield Conference of Religious Education—July 14-25
- Massachusetts Christian Endeavor Conference—July 27-August 3

Westminster Choir Summer School—July 28-August 17

Northfield General Conference—August 1-17

United Presbyterian Conference—August 19-24

Inquiries regarding program, rates, accommodations and other information should be addressed to Northfield Summer Conferences, East Northfield, Mass.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

An Invitation

If you attend the Northern Baptist Convention at St. Louis, be sure to call at the Literature Booth. You will find there the latest leaflets—"tools in type"—for program building, as well as the year books and programs entered in the 1936 contest.

MISSIONS and Methods

"How do you use MISSIONS in your society?" This query brought many interesting and helpful replies, some of which already have been shared with readers of *The*

Open Forum. Because of their timeliness, the following methods will appeal to groups planning to use *Roads*. (See *MISSIONS*, April, 1936, page 245.)

A Help and An Inspiration

"I do not know what I should do in our missionary society without *MISSIONS*," Mrs. C. H. Wood, Spencerville, O., writes. "It is my help and my inspiration at all times."

Most of the meetings are held in the homes of the members, and great care is given to the setting of

LITTLE JOURNEYS TO NEEDY BENEFICIARIES • No. 4

Somewhere, Ohio.

Dear Dr. Wright:

Our beneficiary here is a minister's widow now 67 years old. She says, "We put every ounce of energy we had into our work with the churches for over thirty years. Husband was ill and helpless for about four years. I had no help with the house, furnace, laundry and nursing. I prepared and carried upstairs to him over 3,000 meals. Recently in an auto accident I had my shoulder broken together with a fracture of one knee and one ankle. I have no child nor any relative able to care for me." Such a pathetic situation merits our continued aid. She says that out of her poverty she has put away enough for her burial when the end comes. Until released, her fate rests largely with our Board.

April 1, 1936

THE TRAVELER.

Dear Reader:

Some have responded and we are seeking others who will provide funds for the care of just such cases as you report. We earnestly hope that many of our readers will send us checks marked: "ADOPT A BENEFICIARY," to be used by our Board in relieving extreme need.

New York, N. Y.

P. C. WRIGHT,
Executive Secretary.

For further information, address

**The MINISTERS and MISSIONARIES BENEFIT BOARD
OF THE NORTHERN BAPTIST CONVENTION
152 Madison Avenue, New York, N. Y.**

each program. For the Overseas White Cross program, for instance, a large oval mirror placed in the center of a dining-room table represented the sea. A miniature lighthouse flashed rays of guidance to a fleet of ships laden with White Cross supplies.

At one side of the table was a fine display of hospital supplies of all kinds; at the other side, a toy hospital with tiny beds and doll patients visualized for the mem-

bers the destination of the supplies. (The toys belonged to the daughter of the hostess.) This display served as an introduction to



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the main part of the program, in which several girls, impersonating missionary nurses, told in turn of what the White Cross had meant to them in their work. A copy of *MISSIONS* supplied the material for their talks. (See the March topic in *Roads*.)

■ ■ ■

"Christmas Among the Indians" was the topic of the December meeting. An unlighted, untrimmed Christmas tree, with a manger at the foot, was the central feature of the decorations. At the close of the program, the tree was lighted, and each person present placed on it a gift for the Indian Mission at Keams Canyon, Arizona. The gifts included a large number of attractive scrap-books, made by the children of the church for the Indian children. The program closed with "Away In a Manger," sung by a five-year-old boy. (Note how readily this might be adapted to "Christmas Street" in *Roads*. For a lawn party, use a growing tree; for a porch party, a small artificial tree is suggested.)

■ ■ ■

An unusual Mother's Day program pictured the "Mothers of Our Mission Fields" in a series of impersonations. There was a Czechoslovak mother from the church in New York City, busy at her embroidery. A Hopi Indian mother told her story as she worked with quilt blocks which had been part of the White Cross quota. A Chinese mother and her babies, a Hindu mother and a mother from Burma followed, each telling of her life. As originally



Your ALASKA adventure is due this Summer!

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planned, Japan, Mexico and Nicaragua also were included. Of course, the national costumes of the characters were worn by the impersonators, whose talks were "gleaned from MISSIONS of the past year" (1934-1935). "Songs My Mother Used to Sing," with the audience joining in the chorus, was a feature of the program.

For Special Occasions

Have you discovered the possibilities of the devotional page—particularly for special seasons, such as Easter, Thanksgiving and Christmas? As a rule, you will find that, with the addition of appropriate hymns, there is sufficient material for a service.

Tools in Type

Pin Holes. A play depicting the present need on mission fields. 10¢.

Pandora and the White Cross Box. A play for women, featuring White Cross gifts on home mission fields. 10¢.

The Mother and Daughter Observance (Pamphlet No. 14). A booklet containing helpful suggestions for Mother-Daughter programs. 15¢.

Send your orders for these to any branch house of the American Baptist Publication Society.

See addresses on page 297.

The Majesty of Alaska

Many vacation trips are acclaimed for their scenery, their fun, and various other advantages, but the Alaskan Cruise and Fellowship Tour, announced on page 318, has one other quality not so often heard about—its restfulness and peace!

Members of former tours have said that the feeling of majestic peace which came over them among Alaska's tall immaculate peaks, its blue waters and looming, azure glaciers was entirely inexpressible.

Twelve days will be devoted on this year's tour to cruising the sheltered scenic waterways of the territory. Quaint villages and cities will be vis-

ited with their picturesque fisheries, mines, canneries, native Indians and ever-fascinating totems.

Chapters in Alaskan missionary development will be revealed through the Russian Greek Orthodox, Episcopalian and present inter-denominational era. It is expected that Rev. David Wag-

goner, Presbyterian missionary in Alaska, who has carried the gospel for many years to remote settlements by means of a mission boat, will accompany the Fellowship travelers and tell them many things of interest about the life of the territory. The party will assemble July 6 at Chicago.

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In no instance during three-quarters of a century has the Society failed to make its payment to any annuitant according to agreement.

All inquiries concerning ANNUITIES or LEGACIES should be addressed to

SAMUEL BRYANT, *Treasurer*

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ATTENTION

Club Managers

THE Editor of MISSIONS would like very much at St. Louis to meet personally all Club Managers attending the Northern Baptist Convention. If you are there, will you not kindly make yourself known to him?

MISSIONS will have a booth in the Convention Exhibit Hall. The Editor will be at the booth immediately after adjournment of each forenoon and afternoon session. Moreover, it is requested that each Club Manager calling at the booth shall register in the Club Managers' Registry.

Caught by the Camera

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from the Beginning

From the beginning the Religious Book Club has worked vigorously to gain the widest possible reading for good religious books.

It has consistently advocated the establishment of a budget for books for the church library — available to pastor and congregation alike.

It has campaigned among public libraries to increase the number of worthwhile volumes on their religious book shelves.

It has encouraged the establishment of book-clubs by local Ministerial Associations and other groups who are able to read and study together profitably.

It is constantly assisting school superintendents, directors of religious education, librarians, and other workers in the selection of reading lists.

Truly, the work of the Religious Book Club and its Editorial Committee — Cadman, Fosdick, McConnell, Morrison and Robbins — is carried on throughout the entire field of religious reading.

Every man who joins the Religious Book Club has a part in its widespread work. Every member likewise benefits from the efficient, economical service which the Club's plan makes possible.

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DO NOT fail to tarry at our Exhibit and look over the Mission Study books and the Reading Contest books for the coming season. Attendants will be glad to advise you and give you all the information possible.

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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
 152 MADISON AVENUE, NEW YORK CITY

A new book, by William A. Wilbur, *The Ministry of Samuel Harrison Greene*, is an interesting biography of the late Dr. Greene, who was for 41 years pastor of Calvary Baptist Church in Wash-

ington, D. C. The edition printed includes only a few copies above advance reservations. Those interested in securing a copy should address Dr. H. DeC. Adams, Medical Science Building, Washington.

THE LAST WORD

Did you read the announcement on the 2nd cover page about the inevitable delay in the printing of the June issue of **MISSIONS**?

Forward in May!

OUR denomination, through its various agencies, must spend one-twelfth of its missionary income in the month of May.

The individual Baptist receives one-twelfth of his annual income in May.

Then why not make a point of paying one-twelfth of your year's missionary pledge in this month, so that your church, in turn, may promptly send in one-twelfth of its quota?

To begin a new Baptist year in this manner and to maintain regular one-twelfth payments in the months to come, is one of the most effective ways of serving the missionary cause.

FORWARD IN MAY means increased as well as regular giving. To complete our FORWARD FUND before the end of April, 1937, Northern Baptists must show an increase of \$500,000 over the Missionary receipts for 1934-1935.

NORTHERN BAPTIST CONVENTION

COUNCIL ON FINANCE AND PROMOTION

W. S. K. YEAPLE, *Chairman of the Council*

C. C. TILLINGHAST, *Chairman of the Administrative Committee*